THE ANTI-JACOBIN Review and Magazine;

&c. &c. &c.

For SEPTEMBER, 1800.

" Le flatteur eſt un homme qui tient, ſelon Platon, un commerce de plaiſir ſans honneur; et ſelon Théophraſte, un commerce honteux qui n'eſt utile qu'à lui: j'ajoute qu'il fait un outrage à la vérité, et, pour dire encore plus, qu'il ſe rend coupable d'une lâche et baſſe trahiſon."

ORIGINAL CRITICISM.

ART. I. *Turner's Hiſtory of the Anglo-Saxons.*

(*Concluded from* P. 370. Vol. VI.)

" A Denomination of the Saxons peculiarly familiar to the bards" of Wales, Mr. T. informs us, " is that of Allmyn. Golyzan, in his Arymes Prydein Vawr, is perpetually giving them this appellation as well as Saxon.* Talieſſin alſo, a bard of peculiar merit, and traveller, for he had been chief bard of the harp to Leon, King of Norway,† intitles them Allmyn;‡ and at another time ſings of the mercileſs and proud ſerpent with armed wings, who came from Germania.§ I would not argue from this, *that* it is certain *that* ſome Alemanni came into England, though an antient Belgic Chronicle ſeems to intimate as much;‖ but the name of Allmyn,

* " Cambrian Regiſter for 1796, PP. 555, 556. 558. 561."

† " So Talieſſin ſings," and adds—' I know the learning and poetry of all the world.' Jones, Relics of Welch Bards, P. 12. " That he was maſter of the learning of the weſtern part of the world in that day is not improbable."

‡ ' The Allmyn preparing ſucceſſive emigrations.' Owen, voce " Attor; and ' the crimſon gore on the cheeks of the Allmyn.' Ib. voc. Claf."

§ " See one of his celebrated poems, publiſhed with a Latin tranſlation, in Owen's Britiſh Remains."

‖ ' Colinus, in his Chronico Rhythmico, written in the twelfth century (Cannegieterde Brittenburgo, P. 3.) ſays,

' Woe die Frieſen Analen en
Saxon, uitte (or mette) Allemangen
Verhiven over in Bretangen.' Ibid. P. 68.

" This author Cannegieter ſtyles, fide et integritate præſtantior, nihil enim ſe ſcriptis conſignare dicit, niſi quod ex certis monumentis cognoverat. Some of the ancient German bards were extant in his monaſtery when he wrote." Ibid. P. 3.

applied by the Welch to the Saxons, tends to juſtify the ſuppoſition, that more German nations than the Cimbric Saxons viſited England *."

" It is expreſsly ſtated, that Friſians were part of the invaders. In this fact an imperial writer ‡, an Anglo-Saxon †, and a Belgian, agree §. The hoary prince of Argoed, who united the characters of warrior and bard, and lived to lament the miſeries of war over the tombs of twenty-four children, its victims, and of all his friends and protectors, mentions the Francs ‖ as oppoſed to the Britons. Perhaps as the Friſians had been part of the union of peoples called Francs, and did not accede to the Saxon league till late ¶, they may have been ſometimes deſignated by ſuch an appellation. In this part of our ſubject we are walking over the country of the departed, whoſe memory has not been perpetuated by the commemorating heralds of their day. A barbarous age is unfriendly to human fame. When the clods of his hillock are ſcattered, or his funeral ſtones are thrown down, the glory of a ſavage periſhes for ever. If a modern fancy attempts to re-people the Barbarian wilds, unreal apparitions and empty ſhades are uſually the beings which ſtalk abroad while we gaze. Let us then ſimply mention, without annexing to it either belief or incredulity, that a Belgic chronicle has wafted Hollanders into Britain, whom it calls Sclavenſes **. We have no Ithuriel's ſpear to detect the falſe or reveal the true ſettlers, and will therefore eſcape from theſe regions of the dead, repeating only, that Saxony, at this pe-

* " Bede remarked, that the Welch called their invaders Germans, and gives as the reaſon, that they came from many German nations. He enumerates them. Sunt autem Friſones, Rugii, Dani, Huni, antiqui Saxones, Boructuarii." Lib. v. c. 10.

† " Procopius, Gothicæ Hiſtoriæ," l. 4. p. 467. edit. Grot.

‡ " Bede, l. 5. c. 10."

§ The ancient Colinus, in Cannegieter de Brittenb. p. 68. To theſe we may add Marcellinus, in his Life of Suidbert. This author, Bedæ coætaneus, ſays, Suidbert deſired the ſalvation præcipuè paganorum, Friſiorum et Saxonum, eo quod Angli ex ipſis propagati ſunt. And again, Quoniam ſancti doctores propagati fuerunt in Angliâ de ſtirpe Friſonicâ et Saxonica, &c. Ub. Emmius, Hiſt. Friſ. p. 41. and ſee Spener, 361."

‖ " Llywarch Hen. p. 99. In Flintſhire there is a place called Carregy Franco. There is a paſs on the Cluydian Hills named Biolch Francon, and a dingle in Snowdon, Nant Francon; Davies in Cambrian Regiſter for 1795, p. 276."

¶ " They were antiquam gentem inter Amiſum Rhenumque, Romanis primum bellis, deinde Francorum, poſteaque Saxonum ſocietate illuſtratum. Spener Frotit. xi. 413."

** " Gerbrand of Leyden, memorat duces ex Hollandenſibus etiam milites ad expeditionem eam conſcripſiſſe. Cannieg. de Britt. 68. and Colinus, ex eo quod Friſones dicuntur inter fuiſſe expeditioni huic Saxonum Anglorumque, docet Hollandiam olim Friſiæ partem fuiſſe. Ib."

riod,

fiod, extended from the Eyder to the Rhine *, if not to the Scheldt †, and *that* it is highly probable *that* adventurers ſailed in queſt of the Britiſh fleece from many other parts beſides the Cimbric Cherſoneſus."

In this extract we have the ſame ſpirit of thinking, and the ſame maze of metaphors, as before. Mr. Turner is caught with the glitter of his own language, and purſues it even to the confuſion of his own movements. He thus denominates the Saxon invaders, Allemanni or Germans, Friſians, Francs, and Sclavenſes. But then he denominates them ſo varyingly from himſelf and from Bede, upon the credit of the multiplied atteſtations, that he produces in his notes. "The Anglo-Saxons," he has told us in his very firſt words, however he may contradict himſelf here,—

"were the people, who, *in different diviſions*, tranſported themſelves *from the Cimbric Peninſula* and *its vicinity* into *England*. They were branches of the great Saxon confederation, which from the Elbe extended itſelf at laſt to the Rhine. When Rome admitted the barbaric myriads to partition her moſt valuable provinces, *the Anglo-Saxons* ſeized *Britain* as their ſpoils ‡." And, as to Bede here cited with other hiſtorians, we need only notice, that Mr. Carte anticipated Mr. Turner in adducing them for witneſſes, and that an author familiar to Mr. Turner has long ſince precluded their teſtimony. The Friſians formed no part of the German adventurers, "that came into Britain," ſaid the author, in oppoſition to Mr. Carte; and Bede's teſtimony is deciſive againſt it. The Germans, that ſettled in the iſlands, were compoſed only of Jutes, Angles, and proper Saxons. 'Advenerant de *tribus* Germaniæ populis fortioribus, id eſt, *Saxonibus, Anglis, Jutis.*' And we might as well add any other nation of maritime Germany to them, as the Friſians.

"Againſt ſuch an authority as this," continues the author, "the aſſertions of Ubo Emmius and Procopius," both cited here by Mr. Turner, "are equally feeble. Emmius is too late a writer to know any thing of the matter. The ſecretary of the Emperor Juſtinian alſo lay at too great a diſtance, half the globe interpoſing between Britain and Conſtantinople, to know any thing diſtinctly concerning

* "The progreſſion, diminution, and augmentation of the Saxon power are ſtated by Spener, who diſtinguiſhes it into four viciſſitudes, Saxonia Tranſalbina, S. Ciſalbina, S. Maxima, and S. Ultima, P. 361. In his ſecond part, Pp. 399—412, he exhibits its State in the ſixth century."

† "Beſides Emilius Stoke, whoſe Chronicle we quoted in the firſt book, Colinus alſo mentions, that Lower Saxony reached to Belgium.

'De lande die gelagen
Tuſſen maer-zee ende Nymagen
Rien en Maſe en Torp aſſen
Al die Goyen heten Neer-Saſſen.' Cannieg. P. 67."

‡ P. 1.

it. And the wildneſs of his account confirms the aſſertions, as he informs us of what we know to be abſolutely falſe, that in his time there were three very numerous nations in Britain, each governed by its own ſovereign, and called Angles, Friſians, and Britons."

" But Mr. Carte remarks," as this author goes on, " that Bede himſelf reckons the Friſians among the nations from whom the Engliſh are deſcended. So he does ſeveral others, that muſt therefore be equally reckoned for our progenitors." Egbert, he ſays," in a paſſage cited alſo in part by Mr. Turner, " reſolved ' verbum Dei aliquibus earum, quæ nondum audierant, gentibus evangelizando committere, quarum in Germaniâ plurimas noverat eſſe nationes, a quibus *Angli* vel *Saxoni*, qui *nunc Britanniam incolunt* genus et originem duxiſſe noſcuntur: unde hactenus a vicinâ gente Brittonum corrupté Germani nuncupantur,' juſt as Talieſſin and Golyzan in Mr. Turner's appeals, denominate them-Alemannic or Germans. " According to Mr. Carte's," and Mr. Turner's " interpretation of the paſſage, the Rugini, the Danes, the Hunns, and the Boructuarii were equally our anceſtors, with the Friſians. But, as this is too abſurd to be affirmed," though Mr. Turner, by his note, and his citation does indirectly affirm it, however, abſurd, " we muſt look out for ſome other conſtruction of the words. And the only true one is what is moſt obvious, and this, that there are ſeveral nations in Germany, ſtill profeſſing heatheniſm, which, as Germans, were of the ſame general lineage with our anceſtors. There is no exception made in favour of the Friſians. Nor are they marked as more allied to the Engliſh, than any of the others. And, indeed, our peculiar anceſtors in Germany, the old Saxons, are expreſsly differenced by Bede, here from the Friſians, and all the reſt.

" In the ſame ſenſe alſo," adds the ſame author, " is Marcellinus to be underſtood, who is quoted from Emmius by Mr. Carte" and by Mr. Turner. " And, however, he may ſeem at firſt to ſpeak to the purpoſe for which he is cited by both, yet on a fair examination of his account and a collation of it with other notices of hiſtory, he appears only to mean the ſame that Bede has been ſhewn to mean before him. His words, as they appear in Emmius (p. 41), are theſe, ſpeaking of Suidbert, who went from England to convert the pagan Germans, he ſays; ' Ipſe Suidbertus ſitiebat ſalutem omnium hominum, et præcipué paganorum Friſiorum et Saxonum, eó quód Angli ex ipſis propagati ſint.' And, ſpeaking of Suidbert and the accompanying apoſtles, he adds that, ' quoniam ſancti doctores propagati fuerunt in Angliâ de ſtirpe Friſonicâ et Saxonicâ, ideó convenienter ſitierunt eis prædicare evangelium Chriſti Linguâ Germanicâ.' " Here the Friſians and Saxons ſeem to be made by Marcellinus the parents of the Engliſh. And ſo as we have juſt now ſeen, are the Friſians, Danes, Hunns, old Saxons, Rugini, and Boructuarii by Bede; ' nationes, a quibus Angli vel Saxones qui nunc Britanniam incolunt genus et originem duxiſſe noſcuntur, ſunt Friſones, Rugini,' &c. " All theſe are as explicitly declared the founders of the Engliſh nation by the one, as two of them are by the other. And yet the very author, who has attributed our origin to all, has expreſsly

preſsly affirmed us to be deſcended only from the Jutes, the Angles, and the Saxons. *As Germans in general, we are deſcended from all. As Engliſh in particular, we are the derivatives of theſe three nations only* *."

From this paſſage in a work, repeatedly appealed to by Mr. Turner, his ſuggeſtions here, however contrary to his own aſſertions before, had been previouſly made by Mr. Carte and previouſly refuted by Mr. Carte's examiner. Mr. Turner, therefore, muſt have forgotten when he made them, not merely that they had been made before, but that they had before been refuted alſo. And we go on to another extract, formed under better auſpices and proſecuted to a better concluſion.

" Amongſt the defenders of Britain," againſt the Saxons, adds Mr. Turner, " one proud name exiſts, which is more familiar to mankind than any other, and which has too long engroſſed attention, to be haſtily paſſed over. Into ſuch a gigantic port has Arthur been magnified, that he beſtrides Europe, and by his immeaſurable greatneſs almoſt defies our comprehenſion †. The glance of man cannot traverſe the endleſs Coloſſus, magic firſt gifted with life, and by death not ſhrouded from the conſcious world, but extolled into a glaring phantom, whoſe ſword reached from Scandinavia to Spain, and before whom all the monarchs of the eaſt and weſt," though the Coloſſus is ſaid, inſtantly before, to beſtride Europe only, " with their defeated armies and ſubjected nations, fell humbly proſtrate.

" Yet, however diſtorted by his diſproportionate magnitude, the diſtinguiſhed rank which Arthur has for ages occupied in the ſongs and tales, not only of his own friends and their deſcendants, but of his neighbours and enemies, forbids us to ſuffer him to ſleep forgotten in his Avallonian tomb. Was it to be expunged from paſt exiſtence, as well as from memory, that he and his proud knights filled England, Scotland, France, and Denmark with their triumphs, and Caerleon with philoſophers? For this did the kings of Greece and Africa," when Arthur beſtrode Europe alone as a Coloſſus juſt before, " of Spain and *Parthia*," the European Coloſſus having ſtretched one leg into Africa firſt, and then ſhifted it to Aſia, " of Phrygia and Egypt, of Iturea and Babylon, march in union with the Roman Generals to be deſtroyed by his Caliburno, which no armour could reſiſt? For this did he proſtrate 840 enemies in one battle with his ſingle arm? For this did Merlin conſtruct that enchanted table, which the glory of its order has ſo renowned; which three great cities in Britain witneſſed (though an inviduous neighbour transfers it to Charlemagne), and preſent him with that ſteely dragon, who breathed in flames from his fearful ſtandard? For this did the compaſſionate

* Many references to many notes in the Appendix are here omitted. *Rev.*

† Whitaker's Hiſtory of Mancheſter, Vol. XI. p. 541, quarto.

Morgana tranſport, by her fairy power, the hero dying by treachery into the iſland of Avallonia to heal his wounds, monopolize his attentions, and in ſome future age reſtore him to the world? Awake ye heroes who have ſo long vibrated on the harps of Cambria and Bretagné, ſound fiercely your buffalo horns, and paſs once more before us in review, while your inſpired bards, Talieſſin, Myrzin, Merlin, and he who in your palace lived the diſcontented gueſt, the mournful, time-honoured Llywarch Hen, extend the horns of mead, proclaim your ſtupendous deeds, and immortalize Carduel, Caerleon, Cardigan, and Camelot."

From this ſtrain ſo natural to the romances here alluſively glanced at, and ſo congenial (we muſt add) to the fervid imagination of the author, he goes by degrees to the ſtern ſobriety of hiſtory. "Four of the twelve battles of Arthur," he tells us, "have been ably illuſtrated by Mr. Whitaker *. Mr. Camden and others had remarked, that the Douglaſs, on which Nennius had placed them, was a river in Lancaſhire. The hiſtorian of Mancheſter has commented on the poſitions of theſe conflicts with great local knowledge; his fancy, though often too prolific, and even on this portion of our hiſtory, brilliantly active, yet deſcribes theſe with ſo much probability, that we may adopt his ſketches as hiſtory.

"The battle of Badon † Mount has been celebrated as his greateſt and moſt uſeful atchievement; a long interval of repoſe to the Britons has been announced as its conſequence; yet it is curious to remark, that this mighty victory only checked the progreſs of Cerdic, and does not appear to have produced any further ſucceſs. We hear not of the vindictive purſuit of Arthur, of the invaſion of Hampſhire, or the danger of Cerdic. The Saxon was penetrating onwards even towards Wales or Mercia; he was defeated, and did not advance. No other conflicts enſued. Arthur was content to repulſe. This muſt have been becauſe he wanted power to purſue. Arthur was, therefore, not the warrior of irreſiſtible ſtrength; he permitted Cerdic to retain his ſettlements *at* Weſſex, and ſuch an acquieſcence *accredits*

* "Hiſt. Manch. Vol. II. p. 43—45."

† "Badon has been generally ſuppoſed to have been the city of Bath. John of Tinmouth ſo explains it, quæ nunc Bathonia vocatur. Uſher c. 13. p. 476. Humphrey Lhuyd, a Cambro-Briton, in his Commentarioli Britanniæ Deſcrip. Frag. p. 16. ſays, the Britons called Bath Caer Badon, and Briſtol Caer Oder yn naut [nant] Badon, in Badon valley. There are many hills about Bath and Briſtol. Baz and bazen in Welſh ſignify a bath. Mr. Whitaker prefers Bradbury Caſtle, in another county. 2. Mancheſter, p. 57." He might well do ſo, as he ſays, the caſtle has "Badbury hill upon one ſide, Badbury village on a ſecond, and that of Baydon or Badon more diſtantly on a third." The caſtle is alſo on a *hill*, when Bath is in a *bottom*. Bath will thus anſwer by *contraries* only, to the "Badon *Mount*" or "*Mons* Badonicus" of the hiſtory. *Rev.*

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the Chronicle, which aſſerts, that after many fierce conflicts, he conceded to the Saxon the counties of Southampton and Somerſet*.

"This ſtate of moderate greatneſs ſuits the character, in which the Welſh bards exhibit Arthur; they commemorate him, but it is not with that excelling glory with which he has been ſurrounded by ſubſequent traditions. One fact is ſufficient to refute all the *hyperboles* of Jeffry. Though Arthur lived and fought, yet the Anglo-Saxons were not driven from the iſland, but gradually advanced their conqueſts, with progreſſive dominion, whether he was alive or whether he was dead †. Reflecting on this unqueſtionable fact, we may heſitate to believe that Arthur was victorious in all his battles ‡, becauſe, if he wielded the whole force of Britain, and only fought to conquer, which reſcued Cerdic, Ella, the ſon of Hengiſt, and the invaders of Eſſex and Eaſt-Anglia, from abſolute deſtruction?"

All this is very judiciouſly ſaid in general, and does honour to the critical ſagacity of Mr. Turner. We except only to two points in the whole. The Welſh bards exhibit Arthur, we were before told, "not with that excelling glory with which he has been ſurrounded by ſubſequent traditions;" and we are told now, "we may heſitate to believe that Arthur was victorious in all his battles." Nennius appears to have been cotemporary with Arthur §. Yet from *him*, and not from "ſubſequent traditions," has been primarily derived, "that excelling glory with which he has been ſurrounded." *He* informs us, that "though there were many of the people more noble than he," meaning Ambroſius and others unknown, "yet *twelve times* was he *the leader of the battle*, and *a*

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* "Rad. quoted by Polychronicon, ſays, in quibuſdam chronicis legitur, quod tandem Arthurus extædiatus, poſt 26 annum adventus Cerdici fidelitate ſibi juratâ dedit ei Hampteſhiram et Somerſetam, p. 224. The chronicle of Ricardi Diviſionenſis, in MSS. at Cambridge, affirms the ſame. It is quoted by Langhorn, Chron. Rer. Anglorum, p. 70."

† Is not this a mere Hiberniſm?" "Though Arthur lived and fought," yet the Saxons advanced in their conqueſts, "whether he was alive or whether he was dead." It ſeems an extraordinary one to us. *Rev.*

‡ "Nennius, c. 62, ſays this, 'in omnibus bellis victor extitit.' But Rad. quoted by Polychronicon, 224, ſays more probably of Cerdic, 'who often fought with Arthur,' *an aſſumption gratuitouſly made, and not true in itſelf*, 'ſi ſemel vinceretur, aliâ vice acrior ſurrexit ad pugnam.' Gildas, S. 26, implies an alternation of victory previous to the battle of Bath. "The MSS. Chron. Divis. cited by Langhorn, 70, affirms it." But, unleſs this Chronicler "affirmed," or that Gildas, "implied," Arthur to have been perſonally engaged as the General in theſe battles of alternate defeat and victory; their evidence is all foreign to the point. *Rev.*

§ Whitaker's Hiſt. Manch. Vol. II. p. 33.

conqueror in the battles, and *in all his battles was he conqueror* *." Nor can Mr. Turner's heſitation of belief be allowed againſt this full, this cotemporary, this invincible evidence. Mr. Turner only wonders, how Cerdic and the other kings of the Saxons came not to be reduced by him, "*if* he wielded the whole force of Britain, and only ſought to conquer." But Nennius ſays expreſsly, that he was a leader, victorious in all his twelve battles, "*though* there were many of the people more noble than he." Malmeſbury, alſo, from ſome monuments that have not reached us, therefore, with an explicitneſs that ſpeaks its own propriety, tells us thus; "then would the welfare of Britain have been much endangered, if Ambroſius, the only ſurvivor of the Romans, who after Vortigern was the Monarch of the kingdom, *had not repreſſed the ſwelling Barbarians* by *the great exertions of the warlike Arthur* †."

And to ſet aſide ſuch teſtimonies by an hypothetical *if*, in contradiction to the very hiſtory; and by a ſlighting inſinuation, as if Arthur could not have done much becauſe he had not done every thing; is an attempt unworthy of Mr. Turner's intellect. We ſhould here have concluded our remarks upon Mr. Turner's work, having already taken a compaſs ſufficiently large for a work of ſuch a ſize. But we meaſure not the value of books by their bulk. Nor wiſh we to leave Mr. Turner, before we have exhibited him in a light that does him peculiar honour. We, therefore, go on to his account of the eſtabliſhment of Chriſtianity on the throne, and in the kingdom of Northumbria.

"Edwin," he tells us, concerning its king, "permitted the introduction of Chriſtianity into his dominions, but his own converſion was not haſtily effected. Although in its promiſes to virtue of an everlaſting felicity, the Chriſtian religion is fitted to allure the well-diſpoſed and well-regulated heart, yet Edwin did not run with undiſtinguiſhing credulity into its circle; he juſtly conſidered it, on its firſt annunciation, as a weighty propoſition ‡;

* "Nennius, c. lxi. "Licet multi populi nobiliores eſſent, ipſe tamen duodecies dux belli fuit victorque bellorum, et in omnibus bellis victor extitit."

† Malmeſbury, 4. "Jam tunc profecto peſſumiſſent, niſi Ambroſius, ſolus Romanorum ſuperſtes, qui poſt Vortigernum monarcha regni fuit, intumeſcentes Barbaros eximiâ bellicoſi Arthuri operâ preſſiſſet."

‡ "Bede informs us that, non ſtatim et inconſulté ſacramenta dei chriſtianæ percipere voluit; that, cum ſuis prematibus quos ſapientiores noverat, curavit conferre quid de his agendum arbitrarentur; and that as he was a man natura ſagaciſſimus, ſæpe diu ſolus reſidens, ore quidem tacito, ſed in intimis cordis multa ſecum conloquens, quid ſibi eſſet faciendum, quæ religio ſervanda, tractabat, l. 2. c. ix."

and,

and, as he was ignorant of its merits, he felt himſelf incompetent to decide. When Eadbald of Kent, whoſe ſiſter he had ſued in marriage, invited him to embrace it, he only promiſed to allow her the unmoleſted enjoyment of her opinions, and to ſubmit the momentous ſubject to the judgment of wiſe and competent perſons: if by them it was thought more worthy of the Divine Majeſty, than the notions he had inherited, he ſhould not in that caſe view it with diſdain *.

" After ſeveral circumſtances, the king ſummoned a council of his wittena; he laid before them the new ſyſtem, which he was preſſed to adopt, and required of each his unreſerved opinion on its merits. The prieſt of his idols was forward to adduce a perſonal feeling: 'I believe the religion we profeſs to be worth nothing; for no man has applied himſelf more zealouſly to it than myſelf, yet many obtain your favours in preference to me: if our gods were good for any thing I ſhould have been more proſperous.'

" At ſuch an argument the noble minded Edwin muſt have ſmiled." Yet ſurely not, if (as the argument ſuppoſes) Saxon Heatheniſm promiſed principally the happineſs of *this* world to its votaries. Nor did the prieſt end with that argument. He went on to this judicious concluſion from it: " I therefore argue, if you ſhall find theſe new doctrines which are now preached to us, upon examination, to be better and more ſolid, that we haſten without any delay to embrace them †."

He ſpoke firſt as the High-Prieſt of Heatheniſm, as one without whoſe concurrence this grand revolution in religion could not with decency be debated, and as one whoſe feelings had long been offended at Heatheniſm by the failure of its promiſes to its followers.

" The next ſpeaker," as Bede notices, and Mr. Turner ſuppreſſes, " aſſented to the perſuaſion and the *prudence* of the other's ſpeech ‡," but, as Mr. Turner proceeds, " diſplayed a contemplative mind, which had often pondered on the uncertainty of human life, and ſometimes endeavoured to lift up the awful ſhroud which covers the laſt relics of mortality.

'The preſent portion of our exiſtence, O king, compared with the uncertain future, ſeems to me to reſemble the temporary ap-

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* " Bede, l. 2. c. ix. Neque abnegavit ſe etiam eandem ſubiturum eſſe religionem, ſi tamen examinata a prudentibus ſanctior ac et Deo dignior poſſet inveniri."

† Bede, ii. 13. " Unde reſtat, ut ſi ea quæ nunc nobis nova prædicantur, meliora eſſe et fortiora habita examinatione perſpexeris, abſque ullo cunctamine ſuſcipere illa feſtinemus."

‡ Ibid. ibid. " Cujus ſuaſioni verbiſque prudentibus alius Optimatum Regis tribuens aſſenſum."

pearance

pearance of a ſparrow at your winter feaſts, when your generals and miniſters are around you; gay with the warmth of your central fire, it hears the hurrying rain and ſnow beating without, and for a while is happy; when ſerener ſkies approach, the little gueſt diſappears; and as it came we know not whence, it goes we know not where. Such is the life of man; for a ſhort time it appears in this buſy world, revels with hilarity, and is active from its enjoyment of exiſtence; ſoon the paſſing ſcenes terminate, and as of thoſe which may have preceded this life we are ignorant, ſo we know nothing of the events which are to follow. In this ſtate of ignorance, of doubt, of alarm, I *feel*," this ſpeaker appealing equally with the other to his *feelings*, though his "contemplative mind" is directly contraſted with the perſonal feeling of the other, "that if this new doctrine contains in it ſomething more certain and more conſolatory, it deſerves our aſſent *."

Mr. Turner has certainly miſtaken the grand point of ſimilitude, in the alluſion of this fine ſpeech. To ſhow he has, we will give the ſpeech in its original form, thus correcting, in Mr. Turner, what is devious, curtailing in him what is diffuſe, and exhibiting more truely than he the genuine manners of the times.

"Such ſeems to me, O king," cries the ſecond of the Grandees, "the preſent life of man on earth, when compared with the uncertainty of the future; as when, while you are at ſupper in winter with your Dukes and Miniſters," ſupper being the principal meal among the Saxons, as it had been among the Romans before, by derivation from *theſe* to *thoſe* through the Britons, "while the fire is burning *in the middle*, and *the ſupper-room is warmed by it*," a notice, that ſhows us how very early the grate was fixed in the middle of our long eating-rooms, "while the whirlwinds of wintry rains or ſhows are raging all without, a ſingle ſparrow comes in, but has ſoon flown along the whole room, as entering in at one door he is preſently gone out at another. During the very time, indeed, at which he is within, he is not affected with the wintry ſtorm; but yet, having ſhot in a moment through the very ſhort ſpace of ſerenity, and returning preſently from the ſtorm to the ſtorm, he glides away from your eyes. So does this life of man appear for a little time; but what follows, or what preceded, we are wholly ignorant. Wherefore, if this new doctrine has brought us any thing more certain, it ought in juſtneſs to be purſued †." We thus ſee evident the impropriety of Mr. Turner's tranſlation

* "Bede, l. 2. c. xiii. Smith's edition."

† Bede, xi. 13. 'Talis-mihi videtur, Rex, vita hominum præſens in terris, ad comparationem ejus quod nobis incertum eſt temporis, quale cùm te reſidente ad coenam cum Ducibus ac Miniſtris tuis tempore brumali, accenſo quidem foco in medio et calido

tranſlation. In the *original* we have no hint concerning the ſparrow, that "gay with the warmth of your central fire, it hears the hurrying rain and ſnow beating without, and for a while is happy; when ſerener ſkies approach," that night, or the next day, or the next ſpring? "the little gueſt diſappears." The "ſerener ſkies" of the original are only thoſe *within the room.* Nor does he leave *theſe* to enjoy *thoſe.* "Having ſhot in a moment through the very ſhort ſpace of ſerenity," becauſe he "has ſoon flown along the whole room;" he "returns preſently from the ſtorm *to the ſtorm,*" and "glides away from your eyes, becauſe "entering in at one door he is preſently gone out at another." Nor does Mr. Turner's tranſlation here correſpond at all with his context. "As it came we know not whence," his ſpeaker ſays, concerning the ſparrow, "it goes we know not where;" though Mr. Turner has juſt tranſported it to "ſerener ſkies." "Soon the paſſing ſcenes terminate," notes Mr. Turner by his ſpeaker in equal contradiction to his "ſerener ſkies" again, "and we know nothing of the events which are to follow." The whole force of the compariſon, therefore, reſts upon the ſhortneſs of life, the clouds upon the time antecedent, and the darkneſs upon the time ſubſequent, to it; without any reference at all to "ſerener ſkies" in future, with a reference, indeed, to "ſerener ſkies" only in the preſent life. Yet, in juſtice to the ſpeech itſelf, let us remark, that this miſtake in Mr. Turner does not affect the general energy of it.

"This counſellor uttered the voice of wiſdom and of nature. His ſentiments fell with deep impreſſion on the minds of his hearers, who may have often thought with anxious curioſity on the poſſible ſcenes of the future exiſtence," and to whoſe minds an image, ſo familiar to their wintry feaſts, would carry a lively picture of the enjoyed preſent ſhortly paſſing away into an unknown future. "That new theatres of being ſucceed to this periſhable ſyſtem has been the reaſoned hope, and the eager belief, of all claſſes and ſtages of ſociety, from the naked Pict and the warlike Goth to the intellectual Athenian, the reflective Roman, and the fierce pirates of Saxony." Yet, as Mr. Turner ought to have added, in conſiſtency with his preſent ſubject, "the fierce pirates of Saxony," even when civilized by their ſettlement among the Romanized Britons, "knew nothing of the events which are to follow" life, and ſo

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calido effecto cænaculo, furentibus autem foris per omnia turbinibus hiemalium pluviarum vel nivium, advenienſque unus paſſerum domum citiſſimé pervolaverit, qui cum per unum oſtium ingrediens, mox per aliud exierit. Ipſo quidem tempore quo intus eſt, hiemis tempeſtate non tangitur, ſed tamen parviſſimo ſpatio ſerenitatis ad momentum excurſo, mox de hieme in hiemem regrediens, tuis oculis elabitur. Ita hæc vita hominum ad modicum apparet; quid autem ſequatur, quidve præceſſerit, prorſus ignoramus. Unde, ſi hæc nova doctrina certius aliquid attulit, merito eſſe ſequenda videtur.'

lived

lived " in" a " ſtate of ignorance, of doubt, of alarm." But, as Mr. Turner proceeds, " preſented as a grand revelation, that endleſs felicity awaits to recompenſe active virtue, Chriſtianity aſſumes a charm which has enraptured the martyr at his ſtake, and muſt intereſt the moſt philoſophical. The council of Northumbria ended in the public acceptance of the new religion, and in the deſtruction of the temple of idolatry."

This extract ſhows us Mr. Turner, not merely as a man of knowledge, of judgment, and of taſte, but, what is infinitely ſuperior, a man of religion. Yet we think he ought to have ſubjoined the additional account, in Bede, of this very remarkable council or parliament. As he has not, we ſubjoin it for the credit of the High-Prieſt above, for the credit of a Chriſtian Biſhop, and for the elucidation of our Saxon manners under Heatheniſm.

" The reſt of the elders and King's counſellors, by divine admonition, ſpoke to the ſame purport. But Coifi," the high-prieſt, with much good-ſenſe, added, " that he wiſhed with attention to hear" the Chriſtian Biſhop, " Paulinus himſelf, ſpeak concerning that GOD whom he preached; which when Paulinus at the command of the King had done, the other exclaimed on having heard his diſcourſe: ' *I had long underſtood* what we worſhipped, to be as nothing; becauſe, indeed, the more ſtudiouſly I ſought the truth in that worſhip, the leſs did I find it. But now do I openly confeſs, that in this preaching blazes out the very truth, which can confer on us the bleſſings of life, ſalvation, and happineſs eternal; wherefore I ſuggeſt, O King, that we inſtantly conſign, to the condemnation of fire, thoſe temples and thoſe altars which we have conſecrated without deriving any utility from them.' In ſhort, the King openly " aſſented to the words of Paulinus, renounced his idolatry, and profeſſed his belief in the Chriſtian religion. And when he queſtioned the aforeſaid high-prieſt of Heatheniſm, *who* ought to be the firſt in profaning the altars and fanes of the idols with the fences by which they were encircled, the high-prieſt anſwered, ' I myſelf, for who is more fit than myſelf by the wiſdom given me from the true GOD, now as an example for all to deſtroy what I worſhipped through fooliſhneſs.' Then inſtantly throwing off the vain ſuperſtition of Heatheniſm, he begged the king to furniſh him with arms and a ſtallion; as he would mount the latter, and go to deſtroy the idols; for it had not been lawful for the High-prieſt," as it was not lawful for any of the Heathen prieſts at Rome, and is not lawful for any of the Chriſtian clergy at preſent, " to carry arms, or," juſt as the clergy of England were almoſt within memory confined by cuſtom, to ride upon grey horſes, " to ride upon any but mares. Girt therefore with a ſword, he took a lance in his hand, mounted the king's ſtallion, and went away to the idols. The populace, ſeeing him, thought he was deranged. Nor did he delay, as ſoon as he approached the fane,

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to profane it by throwing the lance which he held againſt it; and full of joy in acknowledging the worſhip of the true GOD, he commanded his attendants to tear and burn down the fane with all its fences. But the ground, which had once the idols upon it, is ſtill ſhown a little to the eaſt of York, beyond the river Derwent, and is called Godmundingaham; where the High-prieſt himſelf, under the inſpiration of the true GOD, defiled and deſtroyed the very altars which he had conſecrated himſelf *."

This is ſo picturesque in the narrative, ſo judicious in the ſecond ſpeech of the High-prieſt, and ſo neceſſary in the preaching of the Biſhop; that it certainly ought not to have been omitted by Mr. Turner †.

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* Bede xi. 13. "His ſimilia et cæteri majores natu ac Regis conſiliarii, divinitus admoniti, proſequebantur. Adjecit autem Coiſi, quia vellet ipſum Paulinum diligentiùs audire de Deo quem predicabat, verbum facientem. Quod cùm jubente Rege faceret, exclamavit auditis ejus ſermonibus dicens: 'Jam olim intellexeram, nihil eſſe quod colebamus; quia videlicet, quanto ſtudioſiùs in eo cultu veritatem quærebam, tanto minùs inveniebam. Nunc autem aperté profiteor, quia in hâc predicatione veritas claret illa, quæ nobis vitæ, ſalutis, et beatitudinis æternæ dona valet tribuere. Unde ſuggero, Rex, ut templa et altaria, quæ ſine fructu utilitatis ſacravimus, ocius anathemati et igni contradamus.' Quid plura? præbuit palam aſſennim evangelizanti Beato Paulino Rex, et, abrenunciatâ idolatriâ, fidem ſe Chriſti ſuſcipere confeſſus eſt. Cumque a præfato Pontifice ſacrorum ſuorum quæreret, quis aras et fana idolorum cum ſeptis quibus erant circumdata, primus profanare deberet; ille reſpondit, 'Ego, quis enim ea quæ per ſtultitiam colui, nunc ad exemplum omnium aptius quàm ipſe per ſapientiam mihi a Deo vero donatam deſtruam?' Statimque abjectâ ſuperſtitione vanitatis, rogavit ſibi Regem arma dare et equam emiſſarium, quem aſcendens ad idola deſtruenda veniret. Non enim licuerat Pontificem ſacrorum vel arma ferre, vel præter in equâ equitare. Accinctus ergo gladio accepit lanceam in manu, et aſcendens emiſſarium Regis pergebat ad idola. Quod aſpiciens, vulgus æſtimabat eum inſanire. Nec diſtulit ille, mox ut propiabat ad fanum, profanare illud injectâ in eo lanceâ quam tenebat; multumque gaviſus de agnitione veri Dei cultûs, juſſit ſociis deſtruere ac ſuccendere fanum cum omnibus ſeptis ſuis. Oſtenditur autem locus ille quondam idolorum non longe ab Eburaco ad orientem, ultra amnem Derwentionem, et vocatur hodie Godmunddingaham; ubi Pontifex ipſe, inſpirante Deo vero, polluit ac deſtruxit eas quos ipſe ſacraverat aras."

† Mr. Turner, in a note to P. 280, obſerves from Smith's note upon Bede, "that *this diſtrict* had witneſſed Britiſh and Roman idolatry before," as "Delgovitium is its *neighbour*, the modern name of which, Wigton, implies a town of idols; the Britiſh word *Delgive* means

We have thus endeavoured to ſelect ſome one paſſage, which we could preſent to our readers with unmingled praiſe; but after repeated efforts we have failed. The genius of Mr. Turner, active, ſtrong, and brilliant, is too ardent for minute accuracy, too vigorous for petty perfections. His language alſo partakes of the ſame vigour, the ſame ardor, and the ſame imperfections or inaccuracies. We have marked ſeveral words with Italicks, as we have cited paſſages before. We could eaſily mark more, but withhold our hand in pure reſpect to the author. We have alſo turned down the page as we peruſed, in ſeveral places, to note contradictions. But we will not add one, to what we have already produced. And we cloſe the article with a ſtrong recommendation of the work, as actually the moſt original, moſt judicious elucidation of the Saxon Hiſtory, continental or inſular, that has yet been preſented to the public; as not merely an hopeful promiſe of what the author *may* do when he ceaſes to be young, but an exiſting proof of what he *can* do by what he *has* done, under all the diſadvantages of youth and inexperience.

means ſtatue or image." All this is derived originally from Camden, 557. edit. 1607, and is all fantaſtical. Delgovitia was a Roman *ſtation* with a Britiſh name; and the name would never have been fancied to come from the Welſh *Delw* an idol, had not the place been near to Godmanham. Yet the very nearneſs precludes the identity, and ſo deſtroys the etymology. Nor does *Wig*, in Saxon, ſignify merely an idol, as it equally imports a way or a war. Godmanham therefore ſtands by itſelf, the only place of idols in "this diſtrict." It was not, as Mr. Gough argues, in P. 70, formed of circles of ſtone in the Britiſh ſtyle incloſing pillars of ſtone for idols, but a regular temple, with altars in it, and mounds of earth around it. Its name, *God-mundinga-ham* or *God's Houſe of Mounds*, concurs with all Bede's account and Whitaker's notes to ſhow it was a regular temple. See Hiſt. of Mancheſter, v. ii. P. 367. quarto. Mr. Gough has alſo *omitted entirely* "a curious deſcription of its remains," noticed there, as "by a ſtrange miſtake inſerted in the account of the Picts Wall, Cambden, c. 1057." Gibſon.

ART. II. *An Inquiry into the Life, Writings, and Characters, of the Rev. Dr. William Guild, one of the Chaplains in Ordinary to his Majeſty King Charles I. and Founder of the Trinity Hoſpital, Aberdeen. With ſome Strictures upon Spalding's Account of him, and of the Times in which he lived.* By James Shirreſs, D.D. Senior Miniſter of Aberdeen, and Patron of the Incorporated Trades. 8vo. PP. 142. Rivingtons. London. 1799.

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THE reſpectable author of this Inquiry thus explains his reaſon for bringing this work to a ſecond edition:

"The ſubject of detail in the following ſheets is, in a certain degree, limited and local. Some perſons, however, who have peruſed them, and on whoſe judgement the Author would, in moſt caſes, rely more than on his own, have ſuggeſted that the memoirs they contain may be acceptable to many readers, who have no particular connection with the place, where the ſcene of Dr. Guild's beneficence lay.

"In deference to this opinion, and that thoſe who applied for copies, after the former edition was ſold off, might not be diſappointed, a new edition of the Inquiry into the Life of Dr. Guild, is preſented to the public."

It certainly does appear, from the ſtatement which is here given, that Dr. Guild was a learned and worthy perſon. He was a conſiderable writer in his day, but we have not heard that many of his writings are now read, or much known. If we rely on the judgment of his preſent biographer, this opinion may be formed of Dr. Guild's performances, from thoſe now extant, that "they were all of them works, if not of brilliant genius, yet of ſound ſenſe, theological knowledge, and rational piety." As he lived in troubleſome times, during the civil and religious diſcords, about the middle of the laſt century, of courſe his character has been differently judged of, according to the political or religious ſentiments of thoſe who have criticiſed it. Dr. Shirrefs judges very favourably of him, and particularly vindicates him from the attack made upon him by Spalding, a contemporary writer. Undoubtedly, his character and conduct muſt be appreciated with many grains of allowance, conſidering the critical circumſtances of the times in which he lived. He appears to have acted with conſiderable moderation, and, perhaps, on this very account, to have drawn upon him the reſentment of the violent of different parties. It will not, indeed, be an eaſy taſk to defend him from the charge of verſatility of principle. Thus, although he had obtained great favours from his unfortunate Monarch, and appears to have been well inclined to epiſcopacy and Monarchy, he ſo far fell in with the humour of the times as to have joined in that memorable aſſembly which met at Glaſgow, in 1638, which aboliſhed the Hierarchy of the church of Scotland; he afterwards ſubſcribed the ſolemn league and covenant, though under certain limitations, and even, we are told, "endeavoured in a pious and affectionate addreſs to the public, to diffuſe a ſpirit of religious and loyal attention to the ſubject." Dr. Shirrefs's vindication of him is thus expreſſed:

"It

"It is probable, from the limitations under which he ſubſcribed the Covenant, that Dr. Guild was inclined to favour epiſcopacy; but his endeavours in the cauſe were directed, by that diſcretion, which governs zeal, and tempers reſolution. Fervent without enthuſiaſm, he was more zealous for the eſſentials of religion, than for its appendages; and, however much he might regret the falling Hierarchy, he was deſirous, by prudent conceſſions, *to keep the unity of the ſpirit in the bond of peace.* Such were the principles upon which he ſeems to have acted."

Certain it is that he ſhared in the diſpleaſure of thoſe who ſucceeded the ſubverſion of the Monarchy, and, from various hints and circumſtances mentioned in this account of him, we think it probable that, had he lived, he would have befriended the reſtoration of Monarchy; as probably, he would have been amongſt the firſt in Scotland to have received the honours of epiſcopacy.

"As Dr. Guild was probably ſuſpected of too ſtrong an attachment to the royal cauſe, he incurred the diſpleaſure of the ruling powers. Commiſſioners were appointed to viſit King's College, by whoſe authority the principal, the ſub-principal, and two of the profeſſors, were depoſed. But as this ſentence was extremely diſagreeable to the Univerſity, the gentlemen upon whom it was paſſed, were immediately reinſtated, or rather were not diſplaced.

"Dr. Guild held the office of Principal about two years longer, till he was depoſed, in the year 1651, by five commiſſioners of a very imperious kind (Fenwick, Molſey, Owen, Deſborough, and Smith) *Colonels* from the army of *General Monk;* gentlemen very well qualified, perhaps, to have been members of a Court Martial, but apparently not ſo fit to have been Viſitors of an Univerſity."

"There are times," as Dr. Shirrefs juſtly obſerves, "when 'the poſt of honour is a private ſtation.' If it was not now the poſt of honour, it was at leaſt not inglorious to Dr. Guild. He, though diveſted of office, was ſtill dignified in character; ſtill diſtinguiſhed, as an ancient philoſopher (Pythagoras) ſaid the man ſhould be, who has the neareſt reſemblance to celeſtial beings, by *beneficence and truth.* Living retired, however, and praying for the peace of his diſtreſſed country,

"Content he was to be obſcurely good."

Dr. Guild ſpent the remainder of his days in works of private beneficence and charity; and is particularly celebrated, in this biographical account, as the principal founder of an hoſpital, and for his bequeſts to the incorporated trades of Aberdeen, who ſtill continue to enjoy the fruits of his bounty. It was very natural and commendable in Dr. Shirrefs, who ſtiles himſelf, "Patron of the Incorporated Trades," to reſcue Dr. Guild from the attacks which have been made upon

upon him; and upon the whole, we are inclined to think that if he was neither a very great, nor a very firm and conſiſtent man, yet that he was a man of piety, of learning, and beneficence; and that, whatever ſhades may have appeared in his character are more to be attributed to the evil quality of the times in which he had the misfortune to live, than to the evil diſpoſitions of the heart.

ART. III. *Travels in Upper and Lower Egypt, undertaken by Order of the old Government of France.* By C. S. Sonnini. Illuſtrated by Engravings. Tranſlated from the French. 4to. about 750 pages. 2l. 12s. 6d. Debrett. 1800.

IN our firſt notice of this work (in the Appendix to Vol. III. p. 557.) our attention was confined, chiefly, to the merits of the original, and, though we, at the ſame time, reviewed the Tranſlation of it by Dr. Hunter, we did not deem it neceſſary to enter into a critical analyſis of the Doctor's labours. This omiſſion was, in ſome meaſure, ſupplied by a correſpondent, who, in a letter, inſerted in our Review for Nov. 1799, (p. 341.) gave a long liſt of the Tranſlator's errors and defects. Having ſo fully diſcuſſed the merits of the author, we read the tranſlation now before us for the ſole purpoſe of aſcertaining its accuracy, and we have accordingly taken conſiderable pains in comparing it with the original. The reſult of our examination is, that it is one of the beſt tranſlations which has, for many years, iſſued from the preſs. We have certainly met with verbal inaccuracies, and ſentences badly conſtructed; but theſe are ſo few as not to deſerve particular notice, and it would be difficult to find even an *original* compoſition of ſeven hundred and fifty pages, ſo nearly exempt from ſimilar defects. It required, indeed, ſuch a combination of knowledge and talents, to tranſlate ſuch a work, in ſuch a manner, as but few perſons poſſeſs. All thoſe difficult parts which treat of the natural Hiſtory of Egypt are accurately rendered; and the ſenſe of the author is very faithfully given by the tranſlator throughout the work.

Independently of the grand deſideratum of *fidelity*, this edition has a decided ſuperiority over the other, in the inferior points of ſize, typography, and engravings; the latter of which are executed in a ſtile which does great honour to the artiſts, and are much better (with the exception only of two), than the plates annexed to the French edition. Notwithſtanding, however, the kind of objection ſtarted by the tranſlator,

ſlator, in his remark that the reader could not "expect a French Republican to write like a Royaliſt," we ſtill think that when an Engliſhman undertakes to introduce to the notice of his countrymen a foreign production replete with political principles of a noxious tendency, it is incumbent upon *him* to point out the fallacy, the falſehood, and the danger of ſuch principles, either in a preface or notes. This taſk ſhould not be left to the Reviewer; it is, unqueſtionably, the duty of the man who circulates the *poiſon* to ſupply the *antidote*.

We ſhall now ſuffer the tranſlator to ſpeak for himſelf. His attack upon his adverſary is fair; and we hope the chaſtiſement of one ignorant tranſlator will have the ſalutary effect of deterring others from undertaking a taſk, for which they are wholly diſqualified, and for a due diſcharge of which much greater abilities are neceſſary than the generality of readers, and, of writers too, are willing to admit.

"I muſt here inform the reader that, by a fooliſh prejudice, I was ridiculous enough to ſuppoſe, that, in all literary compoſition, ſoleciſms were to be ſtudiouſly avoided; but what innovation may not an eſtabliſhed author practiſe? Dr. Hunter has accordingly availed himſelf of this privilege in innumerable inſtances, and, diſdaining the *ſervile* rules of grammar, at once confounded ſingular and plural, pronouns perſonal and imperſonal, &c. in a moſt unprecedented and whimſical variety. *Ex.* 'The *colours* of the plumage of the percnopters *was* not the ſame in all the individuals.* Funds were ſet apart for *its* ſupport (ſpeaking of the ichneumon). *They* ſerved up to *him*, as to cats, bread ſteeped in milk, or fiſh of the Nile cut down in morſels, and it was generally forbidden to kill any of the race.† I found *chryſomal* attached to the tuft of my cap; *ſhe* ſtuck ſo cloſe, that I could not tear *it* off, &c.‡ The houhou is not a ſolitary bird; *they* go in pairs; *ſhe* ſits on *her* eggs and rears *her* brood. *It* does not go to ſeek for the thick ſhades of the foreſt.§ But even theſe aſylums, which *the quail* has not always ſufficient ſtrength to reach, and the diſtance of which frequently occaſions *its* loſs, proves alſo places of deſtruction to them.'‖

"In his preface, Dr. Hunter, with peculiar modeſty, ſays, 'he flatters himſelf that his tranſlation will be found a fair and faithful tranſcript of the original.' We never feel ſo bold as in aſſerting the truth. Armed with this ægis, the Doctor may bid defiance to the moſt faſtidious critics, and, without fear of being put to the bluſh,

* "Vol. iii. Pp. 85. 96. of the original.—p. 546 of this edit."
† "Vol. i. Pp. 295. 392 ibid.—p. 190 ibid."
‡ "Vol. iii. Pp. 131. 148 ibid.—p. 576 ibid."
§ "Vol. i. Pp. 307. 341 ibid.—p. 199 ibid."
‖ "Vol. iii. Pp. 320. 364 ibid.—p. 704 ibid."

challenge

challenge the Reviewers to point out a ſingle inſtance of *incorrectneſs* or *want* of *fidelity* in *his* tranſlation.* The following paſſages from it are only improvements upon the original:

'L'on apportoit ſur les marchés de Roſſette une grande quantité de ces oiſeaux: ils s'y vendoient à *très bien† compte.*' Vol. i. p. 355.

'Pline en parle comme étant *bonne* à manger et à bruler.' Vol. iii. p. 256.

'S'il faut en croire *la critique.*' Vol. iii. p. 16.

'Theſe birds were brought to the markets of Roſſetta, and were ſold to a *very good account.*' Vol. i. p. 206. ‡

'Pliny mentions it (oil of ſeſamum) as being equally *unfit* to eat or to burn.' Vol. iii. p. 225. §

'If we muſt believe a certain *critic.*' Vol. iii. p. 15. ‖

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* "I cannot here forbear inſerting, from the preface to Chambaud's quarto Dictionary, a paſſage which I am afraid ſome readers may be apt to apply to the author of *this* tranſlation; for no perſon ſurely could have the hardihood to apply it to Henry Hunter, D.D." !!!

'The wretched tranſlations which we daily ſee of foreign productions evidently prove that their authors do not thoroughly underſtand the language from which they tranſlate. They even confound the common and proper nouns. Thus, among an infinite number of inſtances which could be brought of their ignorance, the tranſlator of the Age of Louis XIV. ſpeaks of thoſe famous lines made upon a child killed by procuring abortion, called in French *un avorton*, as if *M. l'Avorton* was the name of the author. He writes that St. Anthony's gate, one of the gates of Paris, was decorated like *a hearſe*, inſtead of *fortified with a portcullis*. But the higheſt of all is in Voltaire's Epiſtle to ſome Men of Letters, tranſlated in one of the Magazines, that Deſcartes was baniſhed from Batavia. Batavia! ay, Batavia, in the ſenſe of our tranſlator, is Engliſh for *une ville Batave*, an't pleaſe you. Aaron Hill, however, tranſlated ſome years ago this verſe of Voltaire with the ſame expreſſion, juſtly.

'*La grandeur d'un Batave eſt de vivre ſans maître*;
'A Belgian's glory is to have no king.

'The difference between the two tranſlators is very plain. The one was a gentleman, who endeavoured to deſerve the eſteem of the public; the other a bookſeller's drudge, who wrote for bread; and from the latter no good production can be expected. How can it be otherwiſe? A man who tranſlates for ſo much a ſheet is obliged to do a certain quantity of his taſk every day. If he meets with any difficulty, any thing hard to be underſtood in his author, he cannot afford time to meditate upon the matter, ſtill leſs to conſult either books or men. He is in haſte; hunger pleads diſpatch; he cannot ſtop, he muſt go on, and write what comes uppermoſt.'

† This is, apparently, a typographical error—the word is *bon*. *Rev.*

‡ "P. 206 of this edit. § P. 638 ibid. ‖ P. 500 ibid."

'Des grains de *pluie*.' Vol. iii. P. 44.

'La rudeſſe aride et brûlante du *ſol*.' Vol. iii. P. 91.

'Le prix du *roulage*.' Vol. iii. P. 214.

'Les couleurs dont ils faiſoient uſage le *mordant* ſervant à les incorporer dans des corps durs et ſolides comme la pierre.' Vol. iii. P. 186.

'A ſhower of *hail*.' Vol. iii. P. 40.*

'The oppreſſive ſcorching heat of the *ſun*.' Vol. iii. P. 81.†

'The expenſe of *grinding*.' Vol. iii. P. 193.‡

'The colours of which they made uſe, the *two-edged tool* ſerving to incorporate them with bodies as hard and as ſolid as ſtone.' Vol. iii. P. 165.§

"But it is not as a tranſlator only that the Doctor excels: the learned and invaluable notes in which he has illuſtrated and corrected the errors of his author, exhibit him in the light of a profound critic and acute obſerver. *His* preface, though ſhort, is altogether a *chef-d'œuvre*, and will rank him in the republic of letters, even above the claſſical author of the Preface to Bellendenus. As a ſpecimen of the brilliancy of its ſtyle, I ſelect the following out of a variety of paſſages equally beautifully and ſublime. 'How it has ſped the world by this time knows.' Cæſar's laconic boaſt is now curtailed of its third limb. The republican general can go no farther than the *veni, vidi*; but the *vici* lies buried without the walls of St. Jean d'Acre. Our author is a very good obſerver of what is, but he knows nothing of what will be: he is an excellent naturaliſt, but a moſt wretched prophet: he has miſtaken the fond dreams of a patriotic imagination for a revelation from heaven; and, like the baſeleſs fabric of a viſion, leaves not a wreck behind.'‖

"Let me not, however, omit *devoutly* to bend my knee to the Doctor, and pay him my *pious* homage for having given me the clue to the tranſlation of the pronoun indeterminate *on*, which, as every one knows, is not always eaſily angliciſed. I have generally rendered it imperſonally, unleſs I could find an appoſite nominative. I now perceive my error, for the learned divine has untied the Gordian knot 'familiar as his garter,' and in order to ſhew the verſatility of his genius, tranſlated *on* by the pronouns perſonal in all the three different perſons.

'Les voitures n'étant point en uſage, l'*on* ſe ſervoit de mules, que l'*on* trouvoit à louer, &c.'¶

'Carriages not being uſed, *they* employ mules, which *you* find ready for hire, &c.'¶

'Si l'*on* compare l'accueil que je reçus de ces prétendus miſſionaires, l'*on* aura bientôt la meſure de l'hoſpitalité, &c.'**

'If *we* compare the reception *I* met with from theſe pretended miſſionaries, *we* ſhall very ſoon have the eſtimate, &c.'**

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* "P. 517 of this edit. † "P. 544 ibid."
‡ "P. 617 ibid. § "P. 597 ibid. ‖ "Tranſlator's Pref. P. vi."
¶ "Vol. i. Pp. 201. 222 of the orig.—P. 132 of this edit."
** "Vol. iii. Pp. 120, 136 ibid.—P. 569 ibid."

'L'*on*

'L'*on* foule aux pieds des coquillages de toute eſpèce, parmi leſquels j'ai reconnu des moules, des pholades, &c.' *

'*You* trample under foot ſhells of every ſpecies, among which *I* could diſtinguiſh muſcles, limpets, and trumpets, &c.' *

"Theſe examples will, I preſume, be fully ſufficient to ſhew that Dr. Hunter is much better acquainted than myſelf with the genius and idiom of the French language; and that after he had gratified 'the general impatience' of the public to ſee Sonnini's Travels in Engliſh, I ought to hide my diminiſhed head.

"Thus when the Oxford bell baptiz'd *Great Tom*
Shakes all the city with his iron tongue,
The little tinklers might as well be dumb
As aſk attention to their puny ſong;
So much the Lilliputians are o'ercome
By the deep thunder of the *mighty Tom.*"

* "Vol. i. Pp. 205. 227 of the original.—p. 134 of this edit."

Art. IV. *The Progreſs of the Pilgrim Good-Intent in Jacobinical Times.* 12mo. Pp. 190. 3s. 6d. Hatchard, London. 1800.

IN theſe days when many powerful enemies to our faith are employing their utmoſt efforts in the cauſe of irreligion, we are happy to notice every exertion which is made on the ſide of Chriſtianity. But particularly are we glad, when we ſee any one expoſe the doctrines of infidelity in a plain, familiar, or entertaining manner, when he "holds, as it were, the mirror up to nature, ſhews virtue her own feature, ſcorn her own image, and the very age and body of the time his form and preſſure."

In this country it is not an open enemy whom we have moſt to fear; ſuch an one may be repelled by ſuperior abilities, and greater weight of argument. Well knowing that a direct attack upon our religion, and an open profeſſion of diſbelief in its doctrines, would ſhock the minds of even the moſt unſtable, and end only in his own diſcomfiture and diſgrace; our enemy has here adopted a more ſubtle mode of attack; and has endeavoured, in various ways, ſecretly, to ſap the foundations of Chriſtianity. Againſt one of the moſt common of theſe is this little tract directed. The author has very juſtly obſerved in his preface, that "one of the moſt powerful corruptions of the human race, has, perhaps, in all ages, been the perverſion of language." To what an extent this has

been carried in the preſent age, is, at the ſame time, a notorious and an alarming circumſtance. Inſtructed in the ſchool of philoſophiſm, and the lodges of the Illuminati, vice has walked abroad under the garb and name of virtue; Deiſm has aſſumed the title of rational Chriſtianity; liberty has been the watch-word of every upſtart faction; and, beneath the ſemblance of philanthropy and ſenſibility, the moſt mercileſs cruelty has raiſed the guillotine, and gloried in the deſtruction of thouſands whoſe deaths are ſhocking to the feelings of humanity. The countries of Europe, our own not excepted, can bear a lamentable teſtimony to the inſidious arts employed by Jacobins to root out the remembrance of Chriſtianity from the earth. Be it our care, then, while (as our author ſays in the preface), it is "our boaſt, that in this land, no foe to our holy faith has queſtioned the authority of any of her doctrines, which ſome champion of ſuperior ſtrength has not ariſen to defend; that among us the weight of talents is thrown into the ſcale of truth;" not only to reſiſt the open attacks of theſe enemies of our faith, but to uſe all means to guard againſt their wiles and ſecret approaches:

"And be theſe juggling fiends no more believ'd,
That palter with us in a double ſenſe,
That keep the word of promiſe to our ear,
And break it to our hope." *

We doubt not but many of our readers have in their younger days received much entertainment from the peruſal of Mr. John Bunyan's allegory of the "Pilgrim's Progreſs" from this world to that which is to come. We would recommend to them to trace the Progreſs of the Pilgrim Good-Intent, in Jacobinical Times. He travelled over the ſame ground with their old acquaintance Chriſtian, but he met with new difficulties and encountered new enemies. We cannot help remarking, however, and it is a conſideration that deſerves attention, that although his enemies were different, the arms by which he oppoſed them were the ſame. The firſt of theſe, or rather his boſom-friend and counſellor, is a book, ſimilar to that which Evangeliſt gave Chriſtian. In this book, (the Bible) he is to ſearch for the knowledge of what he is to do, and what he is to avoid; for advice in every difficulty, and deliverance from every danger. The admonitions which the porter Good Will gives to the Pilgrim, reſpecting this book, are ſo excellent, that we cannot reſiſt the pleaſure of tranſcribing them.

* This the motto to the book.

'Let that book be thy conſtant ſtudy and meditation. Remember what certain aſſurances thou haſt that it came to thee from Him who cannot lie: remember that it contains every thing which it is neceſſary for thee to know for thy ſoul's peace. Whenever thou findeſt thyſelf in any ſtrait, read in that book, and it ſhall be taught thee what it behoveth thee to do: for, though the things which are come upon the earth ſeem ſtrange unto men, yet were they from the beginning foreſeen and provided againſt by Him, whoſe eye beholdeth at one glance all time and all ſpace. Since His will is not that any ſhould periſh, His mercy will at all times uphold in His paths the goings of thoſe, who ſincerely ſeek to know and to perform his pleaſure; nor ſhall any temptation befal ſuch, but that with the temptation He will alſo make a way to eſcape, that they may be able to bear it. Whatever may happen to thee, therefore, preſerve that book, though it be at the hazard of thy life; for if once thou ſuffer it to be taken from thee, thou art at the mercy of thy enemies; thou wilt loſe, not the force only, but even the inclination, to repel their attacks; and thou wilt have forfeited all claim to the protection of Him, whoſe laws thou haſt deſpiſed, and whoſe covenant thou haſt caſt behind thy back.'

Let us now follow our Pilgrim to the houſe of Mr. Philoſophy, whoſe birth and education, as given by Falſe Reaſoning, contraſted with the account of it as given by the interpreter, we will lay before our readers.

"He is the ſon of REASON and of NATURE. The place of his birth is not certainly known; but it is generally believed that his infancy was ſpent in *Egypt*, where he was nurſed by FABLE; and that he afterwards paſſed his youth in *Greece*, where the SCIENCES trained him to maturity. After that, various misfortunes befel him, and he lived many years in an obſcure and tedious exile; but lately, having been invited by LEARNING to return into *Europe*, he has been univerſally received with ſuch honours as have amply repaid him for the unmerited ſlights which had formerly been ſhewn him. There is one country in particular, of which he has been appointed ſovereign law-giver, and where divine honours are paid to him. Yet ſuch is his zeal for the general intereſt of mankind, that he does not reſtrict his ſervices to any ſingle nation, but has built this palace by the ſide of the high road, for the reception of pilgrims from all regions of the earth; and, as his knowledge is univerſal, he readily imparts to all his gueſts ſuch inſtructions, as they may be either willing or able to receive.'

And 'as for the account, which was given you by the way, of Mr. PHILOSOPHY himſelf, his very appearance might have convinced you of its falſhood; for you could not but ſee that his face wore no traces of that venerable age to which he pretends. In truth there was one who bore the ſame name, and who lived in *Greece* about three thouſand years ago; but with him this impoſtor hath not even any affinity;

only he coveteth to wear robes of the ſame faſhion, and to mimic the tones of his voice. Neither are his parents ſuch as he pretends. REASON indeed will ſometimes, when he is intoxicated, call him his ſon; but when he is ſober, he conſtantly denies that he is any way connected with him; and as for NATURE, whom he would claim for his mother, ſhe never ſaw him. His true father is no other than LUCIFER, from whom he inheriteth his pride, and his rebellious ſpirit; but his mother was a mortal nymph, called NONSENSE; and by her he was firſt inſtructed in the doctrines, which now he teacheth to the world.'

We ſhall only remark upon this, that the philoſophers of old, "profeſſing themſelves to be wiſe, became fools;" but what ſhall we ſay to thoſe who err againſt revelation, and the glorious light of the goſpel? Surely, "their heart is waxed groſs, and their ears are dull of hearing, and their eyes have they cloſed." Acts xxviii. 27.

Good Intent, after his eſcape from Mr. Philoſophy, and "legions of foul fiends," arrived at the Interpreter's houſe, where many things were explained to him, and many doubts cleared up. He had afterwards ſome difficulty in reſiſting Lady Faſhion with the pleaſures in her train; but breaking from them he aſcended the hill Difficulty by the aſſiſtance of Self-Denial, and came to a houſe where dwelt three ſiſters, Philanthropy, Mental Energy, and Senſibility.

"Their employments occaſioned new ſurpriſe to GOOD-INTENT. PHILANTHROPY ſat in the window with a teleſcope, looking through the ſhades of night, which had now totally overſpread the earth, for inviſible objects of benevolence, in unknown regions. MENTAL-ENERGY held in her hands a flint and ſteel, and ſtruck out ſparks, which, when her foſtering breath had blown them into flame, had power to cauſe the heart to beat with tenfold violence; while the fumes of the ſmoke, aſcending to the head, occaſioned a dizzineſs of the brain, and a ſuſpenſion of the reaſoning faculties. SENSIBILITY lay on a ſopha, half bending herſelf over a young aſs's colt, which ſhe tenderly careſſed, and bedewed with a copious ſhower of tears.'

The behaviour of each of theſe ſiſters is very appropriate.

"PHILANTHROPY had ſo much weakened her eyes by the continual uſe of her teleſcope, that ſhe was now become unable to diſcern any but diſtant objects; advancing, therefore, haſtily to receive the gueſt, whom REFINEMENT announced to her, ſhe ran full againſt him, not perceiving where he ſtood, and almoſt puſhed him down: MENTAL-ENERGY, diſdaining common forms, took little notice of him; but ſoft SENSIBILITY eagerly threw her arms around the youth, and, gazing on his comely form, forgot her aſs, and wept over him."

We

We will ſelect one paſſage more from the account given of theſe ſiſters, becauſe it will ſerve, in a great meaſure, to confirm the obſervation made by our author, in his preface, and which we have already noticed, viz. the adoption of falſe names, for the purpoſe of introducing into the world, falſe ideas.

"GOOD-INTENT was conſiderably ſurprized, on entering the room, that the firſt object on which he caſt his eyes ſhould be a heap of cannon-balls and grape-ſhot, and beſide it a pile of ſwords and pikes, dropping with recent blood. He could not forbear aſking how ladies of ſuch compaſſionate diſpoſitions could have afforded a place in their repoſitory to thoſe inſtruments of death.

"We honour theſe," ſaid MENTAL-ENERGY, 'as inſtruments of inſtruction; and, as ſuch, ſome of our moſt valued friends have made a glorious uſe of them, in ſubverting the prejudice of infatuated nations, who could no otherwiſe be taught to prefer light to darkneſs, and emancipation to bondage.'

"What light, or what emancipation," cried the Pilgrim, 'can have been communicated to the perſons, whoſe blood is ſtill reeking on thoſe fatal blades?'

"The ſufferings of individuals are of no importance," anſwered MENTAL-ENERGY, 'when put in competition with the univerſal good of the human ſpecies. A mind truly great will riſe above the paltry conſideration of the deſtruction of a few quiet, but mean-ſpirited, nations by fire and ſword, if by ſuch means the power of the guardians of LIBERTY can be extended.'

"Now GOOD-INTENT, during this time, had fixed his eyes on an engine which was new to him. In its form it reſembled an axe; but it was ſuſpended by ropes within a wooden frame; and he aſked his conductreſſes for what uſe it was intended.

"That," ſaid PHILANTHROPY, 'is an inſtrument dear to humanity; for by it more than a million of the enemies of the human race have been ſwept from the earth.'

"What enemies?" ſaid the Pilgrim; 'is it deſigned as a gin for the deſtruction of wolves or of ſerpents?'

"Of monſters more deteſtable than either," replied PHILANTHROPY; 'of deſpots and their minions.'

"While ſhe ſpoke, GOOD-INTENT looked into a baſket which ſtood behind the axe; and behold! it was full of human heads. 'What do I ſee?" cried he; 'do you, who call yourſelves the friends of humanity, authoriſe ſuch a ſlaughter as this? I perceive the heads of men, of women, nay of children;—where ſhall we ſeek for the enemies of the human ſpecies, if not among thoſe who have perpetrated this execrable maſſacre?'

"In giving my ſanction to it," ſaid PHILANTHROPY, "I conſider not the preſent race of men, which might probably have enjoyed greater tranquillity, had the ancient order of things been ſuffered to continue; but my enlarged view comprehends at one glance all future

future ages. The human ſpecies, thus purged of its droſs, will gradually refine itſelf, till it ſhall have attained univerſal perfection; and when no trace, even of the poſterity of the foes of LIBERTY, ſhall be left upon the earth, her friends will feaſt undiſturbed on the fruits of her glorious tree, which can flouriſh in no ſoil where its roots are not moiſtened with the blood of traitors.'

"GOOD-INTENT now turned from PHILANTHROPY with horhor; and obſerving a bottle placed on a ſhelf above, he demanded of SENSIBILITY what were its contents. 'The tears of captive princes and their orphan children,' replied ſhe. 'Doubtleſs,' ſaid he, 'your own, which flow ſo freely, are mixed with them.' 'O no!' ſaid ſhe; 'during the filling of that bottle, I was engaged as chief mourner at the funeral of an aſſaſſin; and all my tears were ſhed for him."

One extract more ſhall be ſufficient. The ſhepherds of the delectable mountains conducted Good-Intent to the tower of revealed religion, which ſtood on the mountain of Evidence. It was ſupported by two mighty pillars of adamant.

"One of theſe, which fronted the country through which he had already paſt, was called the pillar of Hiſtory; and the other which ſtood on the ſide that looked towards the Cæleſtial City was called the pillar of Prophecy. Each of theſe was curiouſly engraven from the top to the bottom. The inſcriptions on the pillar of *Hiſtory* were very legible; and GOOD-INTENT read thereon the ſtory of all thoſe events which were recorded in the book which he carried in his boſom, in various characters, and in many different languages; but all agreeing together in the ſame purport. Nay, ſome of thoſe inſcriptions, which ſet out with queſtioning or denying the authority of that book, did finiſh by recounting ſuch facts, as did the moſt clearly eſtabliſh its authenticity; thereby confirming what it appeared the intention of their writers to confute."

"The ſhepherds led the Pilgrim to the pillar of Prophecy, which they told him, was conſiderably the moſt ancient of the two, though it appeared erected on the foundation of the other. When firſt he caſt his eyes upon it, he deſpaired of being able to comprehend what was engraven thereon; for that pillar was not, like the former, inſcribed with legible characters, but was covered with ſtrange hieroglyphics, and the likeneſſes of many things which belonged both to the heavens above, and to the earth beneath. However, when he had conſidered it awhile, he plainly perceived that many of theſe figures were repreſentations of the events which he had ſeen recorded on the pillar of *Hiſtory*; and continuing to examine them, with the aſſiſtance of the ſhepherds, he ſoon underſtood the teſtimony which that pillar alſo bore to the life and doctrines of Him, to whom gave all the prophets witneſs, from the foundation of the world. He alſo beheld there, viſibly depictured, the great revolutions of ſuch ſtates and empires, as had, from the earlieſt ages, been employed, though they themſelves knew not of it, as inſtruments

ments in the hand of the great King of all the univerſe, for the accompliſhment of ſuch things as He would have done on earth. Yet could not GOOD-INTENT trace all the figures with which the pillar of *Prophecy* was adorned; for, from above a certain height, they were ſo indiſtinct, and confuſed one with the other, that he could not with any certainty diſcover what they were deſigned to repreſent; and the top of the pillar itſelf was entirely veiled from his ſight, by a cloud which reſted on it, and on which he could not ſteadily fix his eyes, by reaſon of its brightneſs."

The limits of a Review will not permit us to dwell longer on an article, which has already taken up too much room. We hope, that, from the paſſages which we have extracted, ſome of our readers will be tempted to peruſe the book itſelf. For ourſelves, we may venture to ſay, that we have ſeldom met with any volume, in which entertainment is more cloſely united with inſtruction, and the utile ſoftened by the dulce. The allegory is well ſuſtained throughout, if we except the diſtinguiſhing of the ſtreets at Vanity Fair into French-Row, Britain-Street, &c. The characters are admirably ſelected and delineated, and their ſpeeches and behaviour perfectly appropriate. The language is very well adapted to the ſubject, and the deſcriptions in many places, particularly thoſe of Atheiſm, Anarchy, Deiſm, &c. attain a degree of ſublimity.

We are ſorry that we are ignorant of the author; and we underſtand he is not likely to be known. We cannot, however, conclude, without thanking him for his preſent production, and hoping for a further acquaintance with him as an author.

ART. V. *The Italian: or the Confeſſional of the Black Penitents. A Romance.* By Ann Radcliffe, Author of the Myſteries of Udolpho. In three Volumes. 8vo. Cadell and Davies. London.

THE romance of "the Myſteries of Udolpho" hath been long received, as a firſt-rate production: and its merits have not been too highly appreciated. It was the reputation of this work, which, at length, induced us to *honour* Mrs. Radcliffe's "Italian," with our attentive peruſal:—ſo may we be allowed to expreſs ourſelves. For we, grave Reviewers, very ſeldom look into novels or romances for any other purpoſe, than to diſcover and point out their moral tendency, and offer to the ſex our ſerious admonitions; which, we fear, are, for the moſt part, unavailing.

In the preſent inſtance, we read from curioſity, and ſhall criticiſe from taſte.

"The

"The Myſteries" and "the Italian," are pieces of a very ſimilar nature. They both profeſs to ſpeak to the imagination and the paſſions; and produce their effects by dark ſhades of character, terrific incident, and pictureſque deſcription. In both, Mrs. Radcliffe is peculiarly happy in her delineation of guilt; tracing its various progreſs in the ſoul, exhibiting its power over the features, and rendering in ſome of her perſonages the very CONSCIENCE *viſible*.

Her monks and her nuns paſs, in ſucceſſion, before us, tinctured with the deepeſt ſtains of depravity. And, whether we viſit the palace or the cottage, we meet the perfidious plotter, or the ſcowling aſſaſſin. In her portraits of virtue and innocence, Mrs. Radcliffe almoſt invariably fails, particularly in the volumes before us. We ſay this; comparing her with herſelf; for the virtuous characters of Mrs. R. would do honour to the abilities of an inferior writer. In the mean time, the wilderneſs, the myſterious horror of many ſituations and events in Mrs. R. are rather German than Engliſh: they partake of Leonora's ſpirit: they freeze; they "curdle up the blood." They are always improbable: they are, apparently, ſupernatural. They bring us to the very confines of the other world: and we fancy that we are plunged into the gloom, where "ſpectres only glide;" and can no otherwiſe account for ſeveral ſtrange appearances, and ſingular tranſactions. Thus we proceed, till the developement takes place. But then, we never ſee the veil of myſteriouſneſs drawn aſide to our perfect ſatisfaction. Something ſupernatural ſtill remains: and, at the cloſe of the ſtory, we look back, through the whole, as through a moon-light haze; as through the coloured atmoſphere of a Gilpin.

With the ſcenery of Mrs. Radcliffe's Romances, we have been almoſt uniformly delighted. It is not only magnificent or beautiful in itſelf; but it poſſeſſes the high merit of being characteriſtic of the country where it is ſuppoſed to be copied. In proportion as this can be aſcertained, it engages the attention of thoſe who deſpiſe or diſregard the mere effuſions of imagination. We often, however, perceive a deſcription to be overcharged; and we are frequently diſpleaſed by the recurrence of images too ſtriking, to be ſoon forgotten; eſpecially by ſun-riſings and ſun-ſettings, diverſified as they may be, by clouds and mountains, woodlands and plains, ſeas and rivers.

To "the Italian," we have many weighty objections. The oſtenſible hero and heroine of the piece, are Vivaldi and Ellena: but is not Schedoni, in reality, the hero? Is he not "the Italian;" the prime mover of the whole machinery? the

the devil is the reputed hero of the Paradiſe Loſt: but Schedoni has better pretenſions to that title, in "the Italian." Vivaldi and Ellena, are both indiſtinctly portrayed: they have very little to recommend them to our notice. Compared with Mrs. D'Arblay's Delville and Cecilia they ſink into inſignificance. How vapid are the various pleadings of Vivaldi with Ellena, preſſing her to accept his hand in defiance of his haughty family? We object to the *apparitions* of—"fleſh and blood." At P. 190 (Vol. I.) in particular, a monk glides like a ſpectre, and "fades as into air." The character of the good faithful ſervant Paulo is well drawn. But allowing that human nature is nearly the ſame in all countries, we ſhould ſtill contend, that Paulo is more of an Engliſhman than an Italian. And Paulo is, ſometimes, too much a philoſopher for a ſervant either of England or of Italy. Attempting to diſcriminate between corporeal ſubſtance and ſpirit, "I would fain prove," ſaid Paulo, that ſubſtance can quit this vault, as eaſily as ſpirit—"I would evaporate through that door myſelf." (P. 190. Vol. I.) This is not the language of a menial ſervant.

With reſpect to particular *ſituations* in "the Italian," we cannot but think that the fifth chapter (Vol. I.) is unneceſſary. All the conjectures as to the cauſe of Bianchi's ſudden death, might have been omitted without any diſadvantage to the ſtory. (P. 132.) The interview between the Marcheſa and her confeſſor (at P. 137. Vol. II.) is well ſupported; but we conſider it as ſuperfluous. Why ſhould we be told, (at P. 258. Vol. II.) that the monk, whom Ellena meets at the ſea-ſhore, is Schedoni? Vol. III. at P. 425. Perhaps, if the diſcovery, that Schedoni was not actually the father of Ellena, had been reſerved to a later period, the tale would have been more intereſting. The inquiſitors are introduced to us, with a ſtriking effect: but too large a portion of the third volume is occupied by the examinations of their priſoners.

Mrs. Radcliffe's ſcenery, whether drawn from nature or from art, was entitled to applauſe, in "the Myſteries of Udolpho;" but, in "the Italian," deſerves not unqualified praiſe. It is often laboured and tedious: and picturesque deſcriptions come from perſonages, whom, from their embarraſſed ſtate of mind, not the fineſt landſcapes could be conceived, even for a moment, to amuſe. A perſon, diſtreſſed from various circumſtances, and expecting, at almoſt every ſtep, the dagger of the aſſaſſin, is, certainly, not diſpoſed to obſerve nature with accurate attention, or addreſs his obſervations to the elegant mind in terms appropriated to his ſubject.

To

To theſe ſtrictures we have only to add, that, in point of ſtyle and language (as well as every other requiſite to a good compoſition) "the Italian" is inferior to moſt of Mrs. Radcliffe's other performances.

ART. VI. *Of the Imagination, as a Cauſe and as a Cure of the Diſorders of the Body, exemplified by fictitious Tractors and epidemical Convulſions.* By John Haygarth, M. D.

THE influence of imagination on the animal ſyſtem has been long and very generally known. The paſſions excited to a high degree, through this medium, have not unfrequently produced madneſs, convulſions, and death. While numerous inſtances on the records of medicine ſufficiently prove, that not only epilepſy but other diſeaſes have been occaſioned, increaſed in their violence, checked in their progreſs, and rendered epidemic, by its irregular or preternatural agency. The imagination of the mother, by exciting the paſſions, has produced abortion, and been ſuppoſed to extend its influence to the Fœtus in Utero, in ſuch a manner, as to change its colour and to transform it into different ſhapes. See Haller's Element Phyſuloque, Vol. VIII.

Theſe phenomena are equally aſtoniſhing, whether the imagination has been excited by ordinary or extraordinary means. The concluſions, drawn in the two caſes, have been very different. When excited by ordinary means, by a letter, a ſound, a colour, a figure, an odour, a taſte, or any of the common objects of ſenſe; the phenomena that followed, however remarkable, have been regularly aſcribed to the imagination itſelf. When excited by extraordinary means, the cunning and intereſted have too often had influence ſufficient to make the credulous and ignorant believe that thoſe phenomena, which they obſerved, were owing entirely to the exciting cauſe; a cauſe with whoſe nature and management they alone were acquainted, whoſe effects they ſold at a high price, and made the means of enriching both themſelves and their friends at the expence of the public ſtupidity. Thus Meſmer and Deſlon aſcribed its phenomena to their animal magnetiſm, a ſpecies of fluid that has been proved to have no exiſtence. In the ſame way the venerable witches of rude nations aſcribed its phenomena to their rites and ceremonies which they diſpoſed of as articles of traffic, pretending ſomething very powerful, but very myſterious in their ſpells, in the number, the knots, and colours of their threads, and the mixture of

their

their potions. Religious fanatics, when these phenomena favour their views, ascribe them always to divine inspiration, or should they happen to thwart their designs, they try to explain them by supposing certain delusions of the devil. (See the History of the Quakers. Rob's narrative of the work at Cambuslany, and Ralph Erskine's book entitled, Faith no Fancy.) Long before Metallic Tractors were dreamed of, stroaking with the hands was employed as a cure in different diseases and produced singular, though not, perhaps, so lucrative effects to the practitioner. I myself, says Wiseman, have been a frequent eye-witness of many hundreds of cures performed by his Majesty's touch alone, without any assistance of chirurgery; and those, many of them, such as had tired out the endeavours of able Chirurgeons before they came thither. It were endless to recite what I myself have seen, and what I have received acknowledgements of by letter, not only from the several parts of this nation, but also from Ireland, Scotland, Jersey, and Guernsey. See Wiseman's Surgery, Vol. I. B. 4. Chap. 1. Mankind have experienced similar effects from the hands of some private individuals, from the hands of men recently dead, from the moss growing out of deadmens sculls, from Anodyne necklaces, from cramp-rings, sympathetic powder, or, in short, any thing on which imagination chose to confer its healing powers. (See specific remedies considered in Shaw's Abridgement of Boyle's works) At present, it seems anxious to confine these powers to metallic tractors; and, therefore, we cannot suspect Dr. Perkins of any interested views in recommending the use of them; he must have obtained his patent at a considerable expence, and the moderate price for which he sells his Tractors is a strong proof that his private emolument is no object when put in competition with that of the public. We believe him, in conscience, to be as disinterested in the sale of these Tractors, as the Lapland Witches, or their predecessor mentioned in the Odyssey, were in their sale of different winds to credulous seamen. So far from having any private or selfish views, we are fully persuaded, from the great concern which this gentleman has shown for the public, that he will be highly gratified, upon learning from Dr. Haygarth's and Mr. Smith's ingenious experiments, that similar virtues have been found in iron nails, in pieces of wood, lead, stone, bone, and tobacco pipes; and that he will certainly take the first opportunity of thanking these gentlemen, and of assuring the public, that his Metallic Tractors are not the only kind that have been observed to perform miracles in the alleviation of human misery. If he mean to prove that they do not operate through the medium of fancy,

but

but by ſome inherent quality, like the rites and incantations of witches, he will ſhow their effects on a perſon while aſleep, and unconſcious afterwards of their application, or upon one who has no faith in their efficacy; for

> "Faith does things ſo like a witch,
> 'Tis hard to unriddle which is which."

If his Patent Tractors have any ſuperiority over the counterfeit ones, let him perſuade the patient that the patent are the counterfeit, and the counterfeit the patent, tractors; and let the efforts produced diſtinguiſh the genuine from the ſpurious. If the Patent Tractors perform cures on inferior animals, let him prove that nature had no reſources in theſe caſes; or if ſhe had, that ſhe could not with theſe reſources have produced a cure in the ſame time. If the patent does not prohibit an imitation of the form, or the compoſition employed in theſe Tractors, may not others procure ſimilar Tractors in every reſpect, and which will poſſeſs every medical virtue in the Doctor's Tractors, except that derived from his patent. If theſe Tractors poſſeſs any Galvanic influence, let them ſhew that influence upon the ſeparated limb of a frog.

ART. VII. *Poems, Epiſtolary, Lyric, and Elegiacal. In three Parts.* By the Rev. Thomas Maurice, A.M. Aſſiſtant Librarian of the Britiſh Muſeum. 8vo. Pp. 284. 9s. Wright. London. 1800.

MR. MAURICE's poetical talents are too well known to require either explanation or eulogy from us. He has written little that is not worthy of preſervation, and much, very much, that is highly deſerving of being tranſmitted to poſterity; we were, therefore, well pleaſed to ſee that he had taken the trouble to collect, into one point of view, the various productions of his Muſe. From a volume which contains ſo many valuable ſpecimens of genius, the taſk of ſelection is difficult. To ſay, however, that all the pieces are of *equal* value would be to ſacrifice truth at the ſhrine of adulation. Some have much higher merit than others; the beſt, in our judgment, are the pieces addreſſed to the author's friend, Sir William Jones, (to whom he was highly indebted for many important communications for his intereſting Hiſtory of Indian Antiquities) and *The Criſis*, which was noticed, in the very firſt Number of our Review. *The Grove*, which we think the worſt of his performances, is not inſerted in this volume.

Moſt

Moſt of the poems are too long to be quoted; our citations, therefore, muſt be confined to two of the ſmaller pieces.

" TO SIR WILLIAM JONES,

" *On the firſt Publication of his* ASIATIC POEMS.

" Whither does fancy ſtretch her rapid wing,
Through what new regions of ſerener ſpring?
My raviſh'd ſenſe an opening Eden greets,
A waſte of treaſures, and a wild of ſweets—
Entranc'd I ſeem through fairy bow'rs to ſtray,
Where ſcatter'd rubies pave the ſpangled way;
Tranſparent walks, with poliſh'd ſapphires bright,
And fountains* ſparkling with ambroſial light.

" A ſweeter lyre no eaſtern ſwain hath ſtrung,
More ſoftly warbled, or more boldly ſung;
Whether, great bard, thy vigorous muſe rehearſe
SOLIMA's deathleſs praiſe, in deathleſs verſe;
Or, tun'd to grief, the melting numbers move,
Breathing the ſofteſt tales of plaintive love:
Tender as PETRARCH's, flows th' impaſſion'd line,
Nor VIDA boaſts a chaſter page than thine.

" Yet not that Britain's laurels round thy head,
And Arab's palms with rival luſtre ſpread,
For this I ſing—but that, with fix'd diſdain,
Thy Roman ſoul refus'd the flatterer's ſtrain;
And dar'd prefer (unvers'd in courtly guile)
Virtue's juſt praiſe beyond a monarch's ſmile." †

" *Epitaph on a beautiful* INFANT.

" Bright to the ſun expands the vernal roſe,
And ſweet the lily of the valley blows;
Sudden impetuous whirlwinds ſweep the ſky,
They ſhed their fragrance, droop the head, and *die.*
Thus this fair infant, from life's ſtorms retir'd.
Put forth fair bloſſoms, charm'd us, and *expir'd.*"

We are ſorry to learn (from the preface), that another volume, containing the author's dramatic productions, which will appear in the courſe of the winter, " will be the final limit of his *poetical* excurſions; and when the *ſeventh* volume of Antiquities, on the Arts, Sciences, and Juriſprudence of India, now far advanced towards maturity, ſhall have been publiſhed, his career in *proſe* will alſo terminate; but not without many unfeigned thanks for the partiality,

* " Alluding to the beautiful allegorical poem of the Seven Fountains."

† " See the preface to Nadir Shah, towards the concluſion."

during many inauſpicious years, of a generous, enlightened, and indulgent public.

Mr. Maurice is in the prime of life, and his talents and his judgment are in full maturity; we earneſtly hope, therefore, that he will ſtill continue his literary purſuits, with honour to himſelf, and advantage to his readers.

ART. VIII. Bevan's *Refutation of Modern Miſrepreſentations.*

(Continued from Vol. VI. P. 398.)

HAVING already enlarged ſo much on the *important* points of CHURCH and STATE, with a view to expoſe the temerity of J. G. Bevan, we ſhall be more *brief*, than we at firſt intended to be, on other points. But ſhould J. B. be induced to impute ſuch brevity to any other than the real motive, we ſhall very readily *convince* him of his miſtake. At P. 4. he objects to Moſheim "aſſociating the triumvirate of Barclay, Keith, and Fiſher,* as needful to aſſiſt the groſs ignorance of G. Fox."

* BARCLAY is ſtated, by Sewell (P. 456.) to have been early tinctured with *Popery*, from his education at Paris. His pretended apology expoſes and refutes his brethren. See the anſwers of "*Notcutt*," and others. Remarks on the tenets and principles of the Quakers, in Barclay's Theſes Theologicæ, 1758. They allowed KEITH to act *for* them while *he* would; but when he expoſed their *blaſphemy*, *denial of Chriſt*, &c. and returned to England *recanting* his former opinions, they loaded him with every kind of reproach. See Sewell, PP. 504—616. 636—639. 648—664; and Leſlie, Vol. ii. P. 44. their refuſing to meet him at Turner's-Hall, P. 177. Keith's Charges, P. 208, & ſeq. Keith's Reaſons againſt the Light within, P. 222; and at P. 430, in the "Preface to a collection of papers," we ſee that Mr. K. was ſupported and vindicated by many, and ſeveral (about twelve) new meetings were ſet up in and near Penſylvania. What do the Quakers call this? Mr. K. printing the errors of old friends, and ſaying "THERE ARE SUCH DAMNABLE DOCTRINES, and HERESIES CLOAKED AMONG THE QUAKERS HERE, THAT NO PROTESTANT SOCIETY IN CHRISTENDOM WOULD TOLERATE THE LIKE." All theſe were *diſclaimed*; but Col. Quarry detected and expoſed them for Mr. Leſlie. See the account, which is a detection of falſhoods. Maclaine obſerves, from Burnet, (in a note to Moſheim, Vol. v. P. 477,) that "Keith regarded the *Quakers* as DEISTS; but that he continued to preach among them, as far as he ſaw any *appearance* of ſucceſs; but then left them, and was reconciled to

Fox." We think Fox's Will sufficiently *proves* his groſs ignorance, and his conſequent need of help; and alſo that the *neceſſity* and *rarity* of talents among the Quakers are ſufficiently manifeſted by their conſtant and ridiculous *boaſts* of poſſeſſing them. At P. 6, Mr. B. *avoids* "ſtopping to conſider diſcipline, cuſtoms, manners, and other affairs of *little moment*;" but that Moſheim was perfectly correct in ſaying, the "early friends were deficient in *fraternal charity and union*," we think has been ſufficiently ſhewn. The falſities and abſurdities, enumerated in PP. 7—11. will be ſufficiently expoſed and refuted by a reference to Leſlie, and Bugg, eſpecially thoſe which reſpect *Keith*, whom they *impriſoned* in America for preaching *a Chriſt without*;" whom Burroughs (at P. 101.) blaſphemouſly calls *an idol God!* and "if there is any other Chriſt," ſays Fox, in his Great Myſtery (of Iniquity), P. 206, "than he that was *crucified within*, he is a *falſe* Chriſt."* We therefore ſay with J. B. P. 12, "obloquy is generally quicker work than refutation," as he has fully demonſtrated. The extracts from Formey are ſuch as have been virtually anſwered before. J. B. of courſe, pleads *guilty* to which he does not object.† We now come to *Hume*. The inſtances objected to, at P. 33, are ſuch as exiſt at this day; it would, therefore, be ridiculous to anſwer them, though we cannot but wonder at the author's temerity in denying them. "The ſtory of the Faſt-

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to the Church." Burnet's own Times, Vol. ii. P. 249. FISHER was a *Sectarian Teacher* among the Baptiſts, after being a renegado from the Church, becoming a *farmer* and *preacher* at the ſame time. "ſometimes allowing himſelf," as Sewell ſays, P. 101, "the liberty of Elijah againſt the prophets of Baal!" The *miſerable ignorance* of the Quakers, and their *aſſiſtance* from this triumvirate, are too flagrant to need remark. We ſhall notice the *nature* and *tendency* of their DOCTRINES in the Summary.

* See Leſlie, Vol. ii. P. 67; and for their *ſchiſms*, mutual *excommunications*, and uncertainty, *where* to place their infallibility. See P. 45, & ſeq. and particularly the laſt note.

† As G. Fox was a man of a *very turbulent* ſpirit, and who believed that he was *always* FILLED with the *divinity*—the party could not be kept in *any bounds*, but *dared* to interrupt the public worſhip, and *furiouſly* attack thoſe who celebrated it. Cromwell repreſſed the impetuoſity of theſe *madmen*, who, under the *pretence* of obeying the ſpirit, diſregarded *all laws*, divine and human. Numbers of them periſhed in priſon through their *obſtinacy* and *extravagancies*. BARCLAY and PENN took *great pains* to give their doctrine a more *ſpecious* appearance.

ing Quaker" is objected to, though without any reference. Let J. B. however, remember the Quakers' *challenge* to try the truth of their doctrine by FASTING and AVOIDING SLEEP, *ſeven days and ſeven nights* together; given by *Solom. Eccles*, but, when, *accepted* by *J. Pennyman*, evaded by their champion. Alſo the *boaſt* of *G. Fox's female friend*; for in a book of Fox's,* it is ſaid, P. 3, "I which am *a woman*, the writer of this book, FASTED TWENTY-TWO DAYS!" and, ſays *ſhe*, or *Fox*, or whoever was his book maker, "many of us *have faſted, twenty days, fifteen days, ten days, ſeven days together:*" then challenging others, ſhe ſays, "and the Quakers is (are) known that they never had *more ſtrength* than when they have faſted twenty-two, and thirty days together; therefore *you are* LIARS who ſay the Quakers deny faſting." See Bugg, PP. 207. 298. 301, 302. Let Mr. B. obſerve this! "The other ſtory of the naked female (ſays J. B. at P. 34.) *is* already ſpoken to, under the head Moſheim;" but, upon referring to P. 20, of his book, we find his ſpeaking to be this, "The firſt, (circumſtance mentioned by Maclaine in a note to Moſheim,†) about a naked woman, is mentioned without authority." This is the anſwer, and a curious one it is,‡ Mr. B. carefully avoids referring to the pages in Hume; but, from the above, we may venture to remind him of his own words, P. 33. "A writer who neglects to procure the information which he might eaſily obtain, deſerves the *leſs excuſe* for his ignorance." Let J. B. apply this to his aſſertions reſpecting the faſting ſtory, and naked female: the teſtimony of two writers, Formey and Hume, being tolerable aſſumptions in favour of their veracity. As to the other ſtory of one *Dorcas Earberry* making oath before a Magiſtrate, that ſhe had been *dead* TWO DAYS, and that *Nayler* brought her to life, to which J. B. becauſe of the oath, (we muſt obſerve *the oath* is of *his own* making, for the account ſays, "this ſhe *affirmed* upon her examination at Briſtol.") See Bugg, P. 245. The whole account is here related, with the *equivocating* anſwers of Nayler, as to his *meaning* of the word dead, until he was ſo *cloſely* preſſed as to ſay, "*if you ſpeak of* SUCH *a death as you may underſtand*, SHE WAS DEAD, adding many blaſphemous

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* "Some principles of the elect people of God, in ſcorn called Quakers," printed 1671.

† See Vol. v. P. 470. edit. 1790. We earneſtly recommend the reader to peruſe this note, to ſee the various enormities mentioned there, viz. "*a command from the ſpirit, to* KILL *every man in the Parliament Houſe*," &c. &c.

‡ See Leſlie, Vol. ii. P. 269, and of our Review, P. 261.

expreſſions,

expreſſions, as "*there is a power in me from above,*" &c. and being aſked, *if it was to raiſe the dead,* he replied in Chriſt's words, "I HAVE SAID!" If, however, it had been otherwiſe, we ſhould have preferred the *Harleian Miſcel.* Vol. vi. P. 399, as Hume's authority, to that of J. B. whom, indeed, an explanation by antitheſis, *ought* to have ſatisfied, as the woman might have ſworn *after* leaving the Quakers; for J. B. *makes* and UN*makes* QUAKERS at his pleaſure. Here then, we ſay, as before, that J. B's exception to the particulars named from Hume, is an acknowledgement of guilt as to all the others.* We paſs now to the *Encyclopædia Brittannica.* That Fox really was "*fanatical* and *turbulent,*" we truſt has been ſufficiently ſhewn, though J. B. denies it at P. 35. The attack upon *Leſlie,* at P. 36, may be expected from the Quakers, againſt a man who ſpent ſo much time, and trouble in *expoſing* their BLASPHEMIES and ATROCITIES, by ſuch an unanſwerable aſſemblage of FACTS as they *never have,* and *never will* be able to confront, but in the way of artifice, ſubterfuge, and falſehood; of which J. B. has afforded an additional ſample, in the ſpecimen before us. This they well know. We earneſtly refer the reader to this ſame Leſlie's Works, Vol. ii. from P. 329 to 373, for an account of THE QUAKERS METHOD *of anſwering books.* May they imitate this excellent man: renounce their blaſphemies, and embrace the *truth*—even CHRISTIANITY! May our Church never want ſuch *able* and *zealous* DEFENDERS of THE FAITH; ſuch oppoſers, and expoſers of "all *falſe doctrine,* HERESY, and SCHISM." That which J. B. therefore, calls "the *mud* of his page," muſt have been made foul by the *dirty* but neceſſary work,

* The other charges were, beginning with the *loweſt vulgar.* Fox, reaching the pitch of perfection, ſoon diſregarded that divine compoſition, the Bible, *imagining* he was *full* of the ſame inſpiration, which guided the prophets and apoſtles; and rejecting, from ſuperior *pride* and *oſtentation,* all forms and ceremonies. *Shunning* the ordinary rites of *civility.* Retrenching ordinary *dreſs,* and common language. Their *enthuſiaſm,* being too ſtrong for weak nerves, produced convulſions, diſtortions, &c. and thence their *name.* They *broke into Churches, diſturbed worſhip, railing* and *harraſſing* the Miniſter and people. *Refuſing* reverence to Magiſtrates, *ſeduced* the military zealots," (one fanatic countermining another). "No *fanatics* ever carried hatred to forms, rites, and *poſitive inſtitutions* further, *diſdainfully rejecting* BAPTISM and the LORD'S SUPPER. They *prophaned* the SABBATH, and *derided* the *holineſs of* CHURCHES; *each* having *ſuperior illumination* to the ſacerdotal character." See Hume, Vol. vii. P. 334, and ſequel.

which

which he ſo *nobly* and *voluntarily* undertook, as the *ſcourge of Heretics!* That the charge againſt Fox, of blaſphemouſly aſſerting *his own* DIVINITY is true, may be fully proved by a reference to his declarations: "the term Chriſt belongs to *every* member of the body, as well as to Chriſt the head." I. Pennington. "God's Chriſt is *not diſtinct* from his Saints." Fox's Great Myſtery, P. 207.* Fox aſſerted his "*Equality* with God," as proved on oath, at Leiceſter Aſſizes, 1652.† His "being *Chriſt*"—"*Judge of the world.* Saul's Errand, P. 7. "*The Son of God.*" Letter to O. Cromwell, "*The prophet whom God raiſed up inſtead of Moſes*, i. e. Chriſt.—"*Was come to the ſtate of Adam before the fall.*" Journal, P. 17, & ſeq. "A voice anſwering his prayers, '*I have glorified thee, and will glorify thee again.*' His own relation of the trial, P. 21. His diſciples alſo propagate this blaſphemy, as *Nayler*, *Eccles*, *Coles*, *Whitehead*, *Audland*, *Blakeling*, *Parnvel*, *Dewſbury*, &c. See alſo Leſlie, Vol. ii. P. 24. "As Chriſt is, *ſo are* WE, and that which is perfect, as he is perfect, in *equality* with the ſame."—"He that hath the ſame ſpirit, *is* EQUAL *with God.*" ‡ Will J. B. *dare* to deny the blaſphemies? At P. 38, he labours much to exculpate Fox from blaſphemy, but all his attempts only tend to ſhew that JOHN STUBBS, and BENJ. FARLY, *wrote the book*, which Fox paſſed off as *his own!* At P. 42, he objects to a letter copied from Leſlie, by the authors of the Encyclopædia, who aſſert its veracity, from the ſignature of witneſſes. This goes to prove Fox's *blaſphemy*. Do our readers now *doubt* it? Yet J. B. wiſhes to explain away the words, "*My kingdom is not of this world*," by a parentheſis in which he aſſerts it, "to *mean* the kingdom I am of." Curious evaſion! he gravely ſays, "*we may let* (theſe charges of blaſphemy) *paſs without remark.*" But why? becauſe, "*They are* NO MORE *than any* REDEEMED *mind* MAY *ſay.*" The pitiful evaſions, about the *originality* of this bugbear letter from Leſlie, are too *contemptible* to be noticed as Fox did write a letter of "*ſome kind.*"—"IF *he* did write," as Leſlie ſays, "the ſenſe" affixed, not neceſſary, &c. Alas, Fox wrote *too much* for any of his friends to exculpate. At PP. 46, 47, J. B. pleads hard for Fox's *ignorance* and *ſtupidity*, in order to exculpate his *divine teacher!* He quotes from his great myſtery, a paſſage which contains the words "CHRIST the *Biſhop.*" How came the Quaker to be

* See Notcutt's Review of Barclay's *pretended* apology, P. 112.

† See our "Review," P. 258.

‡ Cockſon's Quakeriſm *Diſſected*, PP. 1, 2, 3.

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ſo *epiſcopal?* We have now arrived at the teſtimony of a *fellow fanatic* WESLEY. At P. 50, he is accuſed of depreciating Barclay, for "interpreting and modifying the opinions of his ſect, as an advocate for a bad cauſe." We ſhall ſay and prove more than this. J. B. praiſes Barclay and his work, as being ably performed "by his better acquaintance with *language* in general, with OTHER *languages* than his vernacular one, and with the *manners* of men of other countries, he had not contracted the peculiarities of a more *confined* education: and he explained, &c. with beauty, unobſcured by *vulgariſms*, *incorrectneſs*, and terms of *partial* acceptation." We thus find that *carnal* knowledge is only wrong, when employed *againſt* the Quakers. THEY *may* uſe it for themſelves. But could it poſſibly be, that *vulgariſms*, *incorrectneſs*, and *obſcurity* could flow from the *Quaker's* ſpirit? An *artful* note is added, with a view to reconcile the glaring and abſurd *contradiction*! but this note *refutes* itſelf. There is another note in P. 57, meant to prove ſome of WESLEY'S *ſelf-contradictions*. J. B. adding, "it is candid, in a religious ſociety, thus *openly* to AVOW ITS ERRORS: and *does credit* to the Methodiſt conference of 1770." Weſley's multifarious changes, and proteus divinity, are well known. Excellent teacher! "*When the blind*, LEAD *the blind*, *ſhall not* BOTH *fall into the ditch?*" Here we conclude our account of Mr. B's *Refutation*, or rather EVASION OF FACTS, of which we may aſſure our readers we have not exhibited either partial or unfair ſpecimens.—Nayler's Life, and the Summary, ſtill remain to be noticed.

(To be concluded in our next.)

ART. IX. *Memoirs of Modern Philoſophers.* 3 Vols. 8vo. 1l. 1s. about 1000 Pages. Robinſons. London. 1800.

WE will endeavour to offer to our readers ſomething like an outline of the ſtory of this excellent work; in doing which we ſhall occaſionally make ſuch extracts as will afford them an opportunity of forming their own judgment, on what we eſteem the firſt novel of the day.

Bridgetina Botherim, daughter of the late Rector of ——, is the heroine of the tale. She is deſcribed as one of thoſe young ladies, who, diſregarding all the old-faſhioned female excellencies by which the women of this country have been ſo eminently diſtinguiſhed, has devoted herſelf to the ſtudy and practice of Godwinian and Wolſtonecraftian philoſophy.

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In the midſt of a party, collected at the houſe of Mrs. Botherim, ruſhes Mr. Glib, the philoſophizing bookſeller of the village, who—

" ſkipping at once up to Bridgetina, 'Good news!' cried he, 'citizen Miſs. Glorious news! We ſhall have rare talking now! There is Mr. Myope, and the Goddeſs of Reaſon, and Mr. Vallaton, all come down upon the top of the heavy coach. There they are at my houſe taking a ſnack, all as hungry as ſo many cormorants. I was in ſuch a hurry to tell you, that I left the ſhop to take care of itſelf, and off I ran. Juſt as I was at the door, up comes a wench for the patent ſtyptic for Mr. Plane, the carpenter, who, ſhe ſaid, had met with a doleful accident—but would not go back. Bid him exert his energies, my dear, ſaid I: that's it! energies do all! And off I came, as you ſee, without gartering my ſtockings. But never mind, come along. The Goddeſs of Reaſon longs to give you the fraternal embrace; faith, and a comely wench ſhe is, that's certain. But let us be off, I have not a moment to ſpare, and I can't go without you.'

" Mr. Myope! and the Goddeſs of Reaſon! and Mr. Vallaton! and all!" exclaimed Bridgetina, 'you make me too happy! Lead me to the enlightened groupe,' continued ſhe, riſing from her chair, or rather getting off it, (for as ſhe was rather taller ſitting than ſtanding, ſhe could not well be ſaid *to riſe* when ſhe aſſumed the latter poſture) 'Lead me to the enlightened groupe; I would not loſe a moment of their converſe for the world; the injury would be incalculable.'

" Mrs. Botherim, obſerving her daughter's motion, laid down the tea-pot to expoſtulate.

'You would not go now, ſure, my dear?' cried ſhe; 'you cannot poſſibly think of leaving this here company, who are all of our own inwiting: and who, though they may not be quite ſo learned in that there philoſophy, ſeeing that it is but a new ſort of a thing, as a body may ſay; yet you know, my dear, it would be one of the moſt rudeſt things in the world to run away from them.'

" To this expoſtulation, which was made in a low voice, Bridgetina replied aloud—

'And do you think I am now *at liberty* to remain here? I wonder, mamma, how you can ſpeak ſo ridiculouſly? Have I not told you again and again, that I am under *the neceſſity* of preferring the motive that is moſt preferable? The company, if they are not very ignorant indeed, muſt know that my going inſtantly to Mr. Glib's is a link in the glorious chain of cauſation, generated in eternity, and which binds me now to act exactly as I do.' So ſaying, ſhe put her arm in Mr. Glib's, and hurried off as faſt as the ſhortneſs of her legs would permit."

At Mr. Glib's ſhe finds Mr. Myope, and Mr. Vallaton, two ſteady promoters of the new ſyſtem of things; the former accompanied

accompanied by the ſtrumpet who officiated at Paris as the Goddeſs of Reaſon; the latter, whom we preſume is intended for the hero of the ſtory, appears to be attracted into the country by his paſſion for the perſon, or property, or both, of Julia Delmond, the daughter of an officer in the neighbourhood, whoſe affections he has gained by firſt perverting her underſtanding. As this young lady makes a melancholy and prominent figure in the work, we give the following extract, as characteriſtic of her, as well as of Vallaton. During a converſation between Glib and the latter,

"Julia herſelf, the charming Julia, appeared. Never did ſhe look more lovely. The ſmall ſtraw hat which was careleſsly tied under her chin with a bow of pink ribbons, had been ſo far driven back by the wind, as to diſplay the auburn ringlets that in profuſion played upon her lovely cheeks; thoſe cheeks, where the animated bloom of nature ſet all poetical compariſon at defiance. Mr. Vallaton was the laſt perſon to whom ſhe addreſſed herſelf; but the bluſh that overſpread her countenance, plainly denoted that he was not the moſt indifferent to her heart. Mr. Vallaton likewiſe reddened; but who, ſo little ſkilled in phyſiognomy as not to have perceived, in the different ſhades of the colour that overſpread each countenance, the difference of the ſenſation by which it was produced? Whilſt the pleaſure of beholding the object of an innocent affection heightened the glow in the cheek of modeſty, and ſweetly ſparkled in the eye; the paſſions that fluſhed the countenance of the deep deſigner, were evidently of far groſſer birth.

"The fraternal embrace (that laudable inſtitution, and moſt excellent contrivance for baniſhing all reſerve betwixt the ſexes) being over, Mr. Vallaton began to complain, in exaggerated terms, of the length of time ſhe had kept him in ſuſpenſe about her coming.

'I could not get away ſooner, indeed,' cried Julia, eager to juſtify herſelf from the charge of unkindneſs. 'You know,' continued ſhe, 'the general bad ſtate of my father's health; but he has been indiſpoſed even more than uſual for this laſt fortnight: and when he is ill, nothing appears to ſoothe his pain ſo much as my reading to him; and knowing the pleaſure it affords him, I cannot poſſibly be ſo undutiful as to deprive him of it.'

"Duty!" repeated Mr. Vallaton, 'How can a mind ſo enlightened as Julia's talk of duty, that bugbear of the ignorant? I would almoſt as ſoon hear you talk of gratitude.'

'Indeed,' anſwered Julia, 'I cannot help thinking that there is ſome regard due to duty. You know how kind my father has ever been to me. My mother, too; whoſe very ſoul ſeems wrapt up in me, who knows no pleaſure but in promoting mine. Is it poſſible that I do not owe them ſome duty? Gratitude you have convinced me is out of the queſtion; but indeed I cannot help thinking that there is in this caſe ſomething due to duty.'

"And is this," retorted Mr. Vallaton, in a chiding tone, 'is

this all the progreſs you have made in the new philoſophy ?* Do you not know, that duty is an expreſſion merely implying the mode in which any being may be beſt employed for the general good ? And how, I pray you, does your humouring theſe old people conduce to that great purpoſe ? Ah, Julia ! there are other methods in which you might employ your time far more beneficially."

By ſuch a wretch was the wretched, unſuſpecting, Julia betrayed to ruin, miſery, and death ; but we will not anticipate. His hiſtory, to this time of his appearance, is given with great ability, and proves him in a higher degree worthy the appellation of an adept in modern philoſophy.

Vallaton having informed Julia that he was found, by the lady who had educated him, " in a white baſket, lined with quilted pink ſatin," and that " on his infant robes" were embroidered the letters A. V. ſhe conceives the romantic idea of introducing him to General Villers and his lady, as their long loſt ſon. To accompliſh this, ſhe propoſes to her father that ſhe ſhould call upon the General, and ſecretly determines within herſelf to take Vallaton with her. This ſcheme, to the great diſcomfiture of Julia, ends as might be expected, in the detection of Vallaton by one of the party at the General's, who declares him to have exhibited formerly in the character of a hair-dreſſer. This unfortunate diſcovery occaſions them immediately to quit the houſe ; and, in driving her home, the philoſopher's mind being too deeply engaged to attend to his horſe, he overturns the chair, by which accident both are ſo bruiſed as to be under the neceſſity of being carried to a farm-houſe. Here we muſt leave them, to introduce to our readers ſome other characters of a different complexion, and theſe are Dr. Orwell, the rector of ——, and his daughters, and Mr. Sydney the diſſenting miniſter, reſiding in the ſame place, and his ſon Dr. Henry Sydney, a young phyſician. Theſe excellent people ſtrictly performing the duties of religion and morality are admirably contraſted, with the unprincipled diſci-

* " The frequent plagiariſms of our author have been particularly objected to by ſome of my learned friends ; who informed me, that by peruſing the works of Mr. Godwin, and ſome of his diſciples, I ſhould be enabled to detect the ſtolen paſſages, which it would be but honeſt to reſtore to the right owner. Alas ! they knew not what a heavy taſk they impoſed on me. If I have failed in its execution, I humbly hope Mr. Godwin and his friends will accept of this apology ; and while they recogniſe, in the ſpeeches of Mr. Vallaton, the expreſſions they have themſelves made uſe of, that they will have the goodneſs to forgive me, for not having always correctly pointed out the page from whence they have been taken.—EDITOR."

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ples of Godwin and his wife. Henry Sydney is the lover of Harriet Orwell, and is beloved by her: Bridgetina is, alſo, to make the character of a true female citizen complete, anxiouſly deſirous to be *uſeful*, and ſighs in her turn for Henry. Her various ſchemes and amorous advances for the accompliſhment of her purpoſe form a moſt intereſting and amuſing portion of the work.

In a viſit of Mrs. Botherim and Bridgetina to Mr. Sydney's, where the whole party are met, there is ſome well ſupported converſation in which the heroine ſhines with her uſual luſtre. Walking afterwards into the hay-field, "where every face wore the appearance of chearfulneſs and contentment, Bridgetina thus addreſſes the happy ruſtics:

"Miſerable wretches!' exclaimed Bridgetina; 'how doth the injuſtice under which you groan, generate the ſpirit of virtuous indignation in the breaſts of the enlightened."

"What d'ye ſay, Miſs?" ſaid an old man who imagined her eyes were directed toward him, though in reality ſhe was ſtedfaſtly looking in Henry's face—'What d'ye ſay, Miſs,' repeated he, 'about any one's being miſerable?'

'I ſay,' returned Bridgetina, 'that you ought to be truly wretched.'

"And why ſo, Miſs? what has I done to deſerve to be wretched? I works as hardly, and I gets as good wages, as any man in the pariſh; my wife has good health, and we never loſt a child. What ſhould make me wretched?"

'Miſerable depravity!' cried Bridgetina, 'how abject that mind which can boaſt of its degradation! Rejoice in receiving wages! No wonder that gratitude, that baſe and immoral principle, ſhould be harboured in ſuch a breaſt!'

"Why, Miſs," returned the man, conſiderably irritated by her harangue, 'I would have you to know as how that I don't underſtand being made game of; and if you mean for to ſay that I have no gratitude, I defy your malice. I am as grateful for a good turn as any man living. I would go ten miles at midnight upon my bare feet to ſerve young Mr. Sydney there, who ſaved my poor Tommy's life in the ſmall-pox: poor fellow, he's remembers it ſtill—don't ye Tommy? Aye that a does; and if thou ever forgets it thou art no true ſon of thy father's.

"Here Mrs. Martha interpoſed, and by a few kind words allayed the reſentment which the declamation of Bridgetina had enkindled. She then invited our heroine to walk with her, and as ſoon as they were out of the hearing of the labourers, aſked her what was her motive for thinking that poor man ſo miſerable?

'And are not all miſerable?' ſaid Bridgetina. 'Are not all who live in this deplorable ſtate of diſtempered civilization miſerable, and wretched, and unhappy?"

It is not neceſſary to ſay that theſe ſtupid plagiariſms of the heroine are combated by Mrs. Martha, the ſiſter of Dr. Orwell, with ſound ſenſe, and irrefutable argument.

Having thus ſhortly given our readers ſome idea of the other perſonages of the drama, we return to Julia, who, attended by Dr. Sydney, and nurſed by Harriet Orwell, is confined at the farm-houſe to which ſhe was at firſt carried—happy had it been for her had a broken limb been the only evil brought upon her by her attachment to modern philoſophers. This day ſo unhappy to Julia, was by Bridgetina marked as the moſt auſpicious of her exiſtence. Among a variety of books received by Glib from his correſpondent in London, was a copy of Valliant's tour in Africa. This work produced, among the party at Glib's, the following converſation:

"'See here!" ſaid he, 'See here, Citizen Myope, all our wiſhes fulfilled! All our theory realized! Here is a whole nation of philoſophers, all as wiſe as ourſelves! All on the high road to perfectibility! All enjoying the proper dignity of man! Things juſt as they ought! No man working for another! All alike! All equal! No laws! No government! No coercion! Every one exerting his energies as he pleaſes! Take a wife to-day: leave her again to-morrow! It is the very eſſence of virtue, and the quinteſſence of enjoyment!'

'Alas!' replied Mr. Myope, 'I fear this deſirable ſtate of things is reſerved for futurity. Ages muſt elapſe before mankind will be ſufficiently enlightened to be ſenſible of the great advantage of living as you deſcribe.'

"No, no," cried Glib, 'ages need not elapſe. It is all known to the Hottentots. All practiſed by the Gonoquais hoard. Only juſt liſten.'

"*In a country where there is no difference in birth or rank, (as is the caſe in Gonoquais) every inhabitant is neceſſarily on an equality.*"

'The very ground-work of perfectibility!' cried Bridgetina, 'that is certain; but go on."

"*Luxury* * *and vanity, which in more poliſhed countries conſume the largeſt fortunes, create a thouſand unhappy diſtinctions entirely unknown to theſe ſavages; their deſires are bounded by real wants, nor are they excluded from the means of gratifying them; and theſe means may be, and are effectually purſued by all: thus the various combinations of pride for the aggrandizement of families, all the ſchemes of heaping fortune on fortune in the ſame coffer, being utterly unknown; no intrigues are created, no oppreſſion practiſed, in fine, no crimes inſtigated.*"

'O learned and amiable Hottentots!' exclaimed Bridgetina, by what means—'

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* "See Vaillant's Travels, Vol. ii."

'Stay

" Stay a little, Miſs, and only liſten to this paſſage about their marriages," ſaid Glib, reſuming his book.

" *The formalities of theſe marriages conſiſt in the promiſes made by each party to live together as long as they find it convenient; the engagement made, the young couple from that moment become man and wife.*—"

' O enviable ſtate of ſociety!' exclaimed Bridgetina, ' O—'

" Do not interrupt me, Miſs, till I have finiſhed the paſſage. ——" *As I have hinted before, they live together as long as harmony ſubſiſts between them; for ſhould any difference ariſe, they make no ſcruple of ſeparation, but part with as little ceremony as they meet; and each one, free to form other connections, ſeeks elſewhere a more agreeable partner. Theſe marriages, founded on reciprocal inclinations, have ever a happy iſſue; and as love is their only cement, they require no other motive for parting than indifference.*"

" Mark that, citizens! *No other motive for parting than indifference.* Who would not wiſh to live in that bleſſed country? But here is a ſtill further proof of their progreſs in philoſophy. *You never meet among the Gonoquais with men who apply themſelves to any particular kind of work, in order to ſatisfy the caprice of others. The woman who deſires to lie ſoft will fabricate her own mat. She who has a wiſh to be clothed, will inſtruct a man to make a habit. The huntſman who would have good weapons, can depend on thoſe of his own making; and the lover is the only architect of the cabin that is to contain his future miſtreſs* *."

' Why this is the very ſtate of perfection to which we all aſpire!' cried Mr. Myope, in extacy. ' It is the ſum and ſubſtance of our philoſophy. What illuſtrious proofs of human genius may we expect to find in a ſociety thus wiſely conſtituted, a ſociety in which leiſure is the inheritance of every one of its members?'

" It is evident," cried Bridgetina, ' that the author of our illuſtrious ſyſtem is entirely indebted to the Hottentots for his ſublime idea of the Age of Reaſon. Here is the Age of Reaſon exemplified; here is proof ſufficient of the perfectibility of man!"

We have not given here the whole of this very admirable illuſtration of Godwinian philoſophy; for however deſirous we might be to do it, it would occupy too much of our Number fully to gratify, even our own wiſhes on the ſubject. In our opinion it is a conſiſtent and true picture, and we give the author our beſt thanks for his very happy expoſition of its abſurd and wicked doctrines. The diſcuſſion concludes with the determination of the whole party " to embark for the only place to which, in this diſtempered ſtate of civilization, a

* " The curious reader may, if he pleaſe, compare the paſſage quoted from Vaillant with the eighth chapter of the eighth book of Political Juſtice, Vol, ii. octavo edition; and he will not be ſurpriſed that Citizen Glib ſhould be ſtruck with the coincidence."

philoſopher can reſort with any hopes of comfort. Let us ſeek," ſaid he, "an aſylum among thoſe kindred ſouls. Let us form a horde in the neighbourhood of Haabas; and, from the deſerts of Africa, ſend forth thoſe rays of philoſophy which ſhall enlighten all the habitable globe."

(To be continued.)

CHEMISTRY, MEDICINE, &c.

ART. X. *Some Obſervations on the Bilious Fever of* 1797, 1798, and 1799. By Richard Pearſon, M. D. Phyſician to the General Hoſpital near Birmingham, and Member of the London College of Phyſicians. 8vo. PP. 30. 1s. 6d. Seeley. London. 1799.

THE author who gives an accurate deſcription of a new diſeaſe, and points out the remedies by which its ſymptoms may be either removed or alleviated, is entitled to a ſhare of the gratitude of mankind; and more particularly, if the diſeaſe be of long continuance, dangerous from its violence, or apt at times to become epidemic or contagious. Now theſe, according to Dr. Pearſon, are ſome of the characters of the bilious fever, of which he endeavours to give an account, in the obſervations which he has publiſhed, and which he intends only as a prelude to a more complete ſet of obſervations which he hopes to communicate hereafter. As a clear and diſtinct knowledge of a diſeaſe contributes more than any thing elſe, to aſſiſt the practitioner in finding out and applying the remedies, it muſt follow that the merits of this, and every ſimilar, publication will depend much on the noſological deſcription. In all caſes this deſcription ſhould be as conciſe and perſpicuous as poſſible; and ſhould mark carefully thoſe ſymptoms, or combination of ſymptoms, that diſtinguiſh the diſeaſe from every other. At the ſame time, the author ſhould omit, or deſcribe ſeparately, the occaſional or accidental varieties, that are not ſo much the neceſſary conſequence of the diſeaſe, as modifications ariſing from circumſtances, from age, ſex, habits, local ſituation, temperature, &c.

If theſe rules be well founded our author's deſcription muſt rank very low in the eſtimation of a noſologiſt who has been accuſtomed to generalize and arrange his ideas. The account he has given of the commencement, progreſs, and ſymptoms of this fever occupies no fewer than eight pages, where, inſtead of a general deſcription, we meet with the tedious incoherent details of particular caſes; occaſional ſymptoms that occur in women and children; ſucceſſions of paroxyſms that are not regular; characters taken from the pulſe and the urine, which he tells us, in the notes, are not conſtant; repetitions of the ſame idea in a different language, as where he ſays "in about twelve hours, more or leſs, another rigor comes on, if the

firſt

firſt ſeizure happened about noon, the ſecond paroxyſm comes on at midnight, or at one or two o'clock in the morning, and with trifling circumſtances, as how the patient, after the ſecond paroxyſm, is ſometimes relieved, reliſhes his breakfaſt tolerably well, and is able to ſit up. He ſeems to have thought that noſological deſcription conſiſted in a minute enumeration of all the ſymptoms which he found in his different patients during their illneſs. Nor does he trouble himſelf to inquire whether theſe ſymptoms were regular or anomalous; the effects, the cauſes, or the mere accidental concomitants of the fever. Of courſe he has no ſuch terms as ſymptomatic and idiopathic. His fever is continued remittent or intermittent, is attended with pneumonia, gaſtritis, dyſentery, or epiſtaxis, with numerous varieties in the frequency of the pulſe, in the colour and other qualities of the urine, and either with or without relief after evacuations by the ſtomach and inteſtines. After ſuch a deſcription, to which he ſays the diſeaſe anſwers, he inſinuates, in p. 9, that it does not anſwer, particularly with regard to the rigors, exacerbations, paroxyſms, and remiſſions; and adds, that it is ſometimes accompanied with other complaints, as rheumatiſm, rheumatic ſwellings, hepatitis, miliary eruptions, and boils, and that mania ſometimes ſupervened and continued for a longer or ſhorter time after the fever was removed. Proceeding thus from deeper into deeper confuſion, and after obſerving that in one ſtage the fever is contagious, and in another not ſo, it is not ſurprizing that he could not find an order in noſology under which he might claſs it. He endeavours to diſtinguiſh it from Zyphus; but thinks that it might be referred to the ſynochus of ſome noſologiſts, and that, according to its various modifications, might be called the ſynochus cholerica, ſynochus gaſtritica, ſynochus dyſenterica, ſynochus pneumonica, &c. By theſe means he would make the varieties of this ſynochus as numerous as the ſymptoms or combinations of ſymptoms that occur occaſionally in different individuals.

From his manner of writing, one is at firſt led to ſuppoſe that this bilious fever is a non-deſcript in the annals of medicine. "Obſerving ſomething anomalous and peculiar in its character, our author was induced to watch it with cloſe attention;" and found it "moſt prevalent during the autumnal months, eſpecially in the autumns of 1797 and 1799, both which (and particularly the laſt) were remarkably wet*. The quantity of rain which has fallen in the months of Auguſt, September, October, and the beginning of November, of the preſent year (1799) has been immenſe, and the conſequent inundations in various parts of the kingdom, have greatly exceeded all thoſe which have happened for a long ſeries of years. During theſe

* "In the autumn of 1798, the quantity of rain which fell was by no means equal either to that of 1797 or of 1799. Yet, excepting ſome dry weather in Auguſt, the general ſtate of the ſeaſon was humid. July and November were rainy; and September was cloſe and foggy."

rains, the prevailing winds have been weſterly and ſoutherly, chiefly the former, with a gloomy and clouded ſky. Hence, a cold ſummer and autumn; hence, too, a great crudity of the ſummer and autumnal fruits, as well as a failure and ſpoiling of a conſiderable proportion of the crops of wheat, and other produce of the ſoil. It is obvious, that ſuch a conſtitution of the atmoſphere muſt have had no ſmall influence in producing, foſtering, and rendering epidemic, the fever we have been deſcribing. It ſeems to be properly of autumnal origin, and is only kept up in the winter and ſpring months by a favourable, that is, a more or leſs humid, conſtitution of the weather."

Was it his ignorance, or was it his intention that prevented him from mentioning the cholera morbus? of which Dr. Saunders gives the following deſcription. "It is extremely prevalent in this country (England) in the months of Auguſt and September, ſo as to be conſidered as an autumnal epidemic. It frequently takes place ſpontaneouſly, and independently of any occaſional cauſe being applied. At other times, it is evidently connected with a ſudden change of temperature in theſe months. It may likewiſe ariſe from the intemperate uſe of food, of difficult digeſtion, and unripe fruits.

"The patient is ſeized with a violent diſcharge of a dark coloured fluid in large quantity, and ſomewhat of a bitter taſte, both from the ſtomach and inteſtines, with much pain and anxiety about the præcordia, together with cramps or ſpaſms, particularly of the lower extremities. There is a conſiderable degree of thirſt, the pulſe is extremely quick and weak. When the diſeaſe proves fatal, the pulſe intermits and becomes more feeble; the extremities become cold, the patient is ſeized with hiccup and dies, in the ſame manner as perſons do from inflammation of the bowels." (Saunders on the Bile.)

As the bilious fever of our author and this cholera morbus of Dr. Saunders are both apt to become epidemic, make their appearance in the ſame ſeaſon, ariſe confeſſedly from ſimilar cauſes, commence in the ſame way, and are attended with ſimilar ſymptoms; we ſhould wiſh to know where the difference lies, and whether, with a few changes on the notes, we be not here preſented with an old ſong under a new name?

We ſhall now lay before our readers the ſubſtance of theſe obſervations, in a form more conciſe, differently arranged, and in which, we think, the reader might peruſe the future obſervations which our author has promiſed not only with pleaſure, but advantage,

This fever commences with rigors followed by a hot fit, fluſhing of the face, a tenſe pulſe, and bilious vomiting. According to its violence it intermits, remits, or is continued on the patient, who is inceſſantly attacked with vomiting. From having a general influence on the ſyſtem it naturally falls heavieſt on the weakeſt or more irritable parts. Producing hyſteria in women, pneumonia in phthiſical habits, in ſome rheumatiſm, in ſome ſtrangury, in ſome dyſentery, in ſome gaſtritis, in others hepatitis, and in others ſpaſmodic affections of the ſtomach, inteſtines, and muſcles. Its favourable ſymptoms are

1. MODERATE

—1. Moderate diarrhœa in every ſtage of the fever.—2. Spontaneous evacuation of bile from the ſtomach and inteſtines, followed by a free perſpiration over the whole body.—3. Deafneſs.—4. Rheumatic ſwellings of the limbs, or abſceſſes in theſe parts.—5. Interміſſions of the teſtian type. Unfavourable ſymptoms.—1. A hot dry ſkin during the firſt ſeven days.—2. Vomiting without diarrhœa.—3. A comatoſe ſtate in young perſons when not relieved by ſtools and bliſters.—4. Much pneumonic affection.—5. A pulſe eaſily raiſed or depreſſed by the ſtate of the mind.—6. An intermitting pulſe.—7. Inceſſant vomiting and hiccup.—8. Bloody ſtools in the laſt ſtage with a jaundiced condition of the body.

Termination.—This fever terminated on the ſecond or third day after a ſpontaneous evacuation of bile from the ſtomach and inteſtines, or it terminated on the 11th or 14th by an expectoration of frothy phlegm or ſharp mucus, or paſſing that period it ſhowed, previous to a favourable termination, evident remiſſions, and, at leaſt, aſſumed the teſtian type. When it terminated fatally the patient ſunk under debility from profuſe diarrhœa, dyſentery, or hemorrhage; died from the accumulation of mucus in the trachea or bronchi; of inflammation or gangrene in the liver, ſtomach, or inteſtines. In young perſons it terminated often in hydrocephalus, and if the patients were phthiſical in hectic.

The treatment indicated was—to cleanſe the primæ viæ—to promote perſpiration—to ſupport the ſyſtem and—to counteract occaſional ſymptoms as inflammation and ſpaſm. In cleanſing the primæ viæ, cathartics and emetics were often found ſufficient to remove the fever in its mildeſt forms; for this purpoſe calomel, and tartarized antimony with ipecacuanha were employed.

The cutaneous diſcharge was promoted by the aqua ammoniæ acetatæ and pediluvia. The tone of the ſyſtem was preſerved or reſtored by the columbo root, a light infuſion of the anguſtura bark, and ſome other bitters; in ſeveral caſes myrrh, joined with ſoda in ſolution, anſwered better than columbo. The Peruvian bark diſagreed. All the fever was reduced to a true teſtian, or till nothing but mere debility remained.

Inflammatory ſymptoms were counteracted by bliſters, by waſhing the hands and face with cold water; by pediluvia, by general and topical bleedings, though, in general, bleeding was generally diſpenſed with in caſes of children, infants, aged perſons, and of thoſe who could not afford a nouriſhing diet. Phthiſical and gouty perſons it was likewiſe remarked bore the lancet ill. And general bleeding, with very few exceptions, was ſeldom adviſeable after the 5th day. Spaſmodic affections of the ſtomach and inteſtines, accompanied with head-ach and vomiting, were relieved by opiate glyſters, or by glyſters compoſed of an ounce or two of vinegar added to ten or twelve ounces of gruel or chamomile tea; by draughts of peppermint-water, and ſome drops of the ſpirit of hartſhorn. Opiates by the mouth, after the 7th or 8th day, ſeldom failed to increaſe the reſtleſſneſs and diſturbance of the head. Spaſms, with chillineſs and deliquium,

quium, were relieved by peppermint-water and the volotile alkali, by every ſpirituous liquor diluted with water, by rubbing and fomentations of the legs with hot flannels. Night ſweats by the tincture of cinctiona, joined with the vitriolic acid. Profuſe diarrhœa, by teſtaceous powders joined with mucilages and ſmall quantities of ipecacuanha. Apthæ and ulcers of the tongue by waſhing with the common infuſion of roſe petals, acidulated with the vitriolic acid, port wine, or lemon juice.

ART. XI. *Letters from Dr. William Kentiſch, Nephew of Smellie, to Citizen Baudelocque, on ſome Paſſages in his Syſtem of Midwifery.*

THESE Letters are written in French, and with a conſiderable degree of ſpirit, but are not calculated to produce the effect which the author ſeems to have intended. He betrays the motives by which he is actuated too ſoon. His inſinuations, upon the authority of mere report, that Baudelocque is a plagiary, that he borrowed all from his maſter Solayres, and that he had not even the merit of reducing his maſter's opinions to a ſyſtem, are apt to ſtartle the reader, and lead him to expect, from ſuch a writer, rather a captious invective than a candid criticiſm. The reader, therefore, is more diſguſted than ſurpriſed, when he ſees him catching at any opportunity to expoſe Baudelocque, and employing not only arguments but quibbles, and irony, and popular opinions in oppoſition to experience and facts. For two thouſand years an opinion had prevailed, that there was a dilatation of the Symphyſis Pubis in the time of labour. This opinion, venerable it would ſeem from its antiquity, has been adopted by Dr. Kentiſch, who maintains that a dilatation always takes place in the firſt labour. Baudelocque, however, after examining about twenty ſubjects, and not perceiving any ſigns of a dilatation, naturally concluded that this dilatation was not ſo common as had been imagined. What are the arguments of Dr. Kentiſch to the contrary? The parts, ſays he, might have contracted between death and the time of examination. This argument is a mere hypotheſis, and ſo very abſurd that it does not merit a moment's attention. According to him the dilatation continues a conſiderable time in the living body after delivery; and yet here he aſcribes to theſe organs, in the dead ſtate, an active power which he will not allow them to poſſeſs when alive. He had ſeen preparations where a dilatation had taken place; and Baudelocque had ſeen the like too. What is the inference? Surely, nothing more, than that ſuch circumſtances occaſionally happen. A fact, we believe, which was never denied. But how will Dr. Kentiſch account for the ſymptoms which he has been hitherto accuſtomed to explain upon the hypotheſis of dilatation? Let the gentleman ſee to his own concerns; the world is not to reject facts becauſe they chance to oppoſe his theories. So little is the temporary enlargement of the Pelvis underſtood, that Accoucheurs are not agreed about the manner in which it takes place. Dr. Kentiſch aſſerts, that it is owing to a

natural

natural and gradual thickening of the cartilages. Baudelocque to a violent ſeparation of the cartilages from the bones; the latter had ſeen this ſeparation, but never a thickening of the cartilages; the former is content to found his aſſertion upon an old obſtetrical creed. They differ likewiſe about the form of the Pelvis, and the relative lengths of its different diameters. Here Kentiſch again appeals to authority rather than meaſurement; but did they examine the ſame Pelvis, or meaſure the diameters between ſimilar points.

Another ſubject of cavil is the Uterus. Baudelocque believes that it retains its uſual thickneſs in a ſtate of pregnancy. Dr. Kentiſch aſſerts that it becomes thinner, as it is diſtended, in every place except where the Placenta is attached. The truth is, anatomiſts have found it ſometimes thicker and ſometimes thinner after its enlargement by impregnation; ſometimes retaining the ſame thickneſs that it had in the unimpregnated ſtate; and ſometimes thinner in every part except where the Placenta was attached. Much depends on the ſtate of the veſſels: if they be turgid at the time of examination, the Uterus appears thick; if emptied of their blood it appears thin; this opinion of Haller is confirmed by the accurate Tables of Albinus, in which the veſſels of the impregnated Uterus are very much enlarged. See Haller's Elements of Phyſiology, Book XXVIII. § ix.

Baudelocque ſuppoſes that the Uterus acts partly by its elaſticity in expelling the Fætus. Dr. Kentiſch maintains that elaſticity is a property only of a dry fibre; and that elaſticity and irritability cannot exiſt in the ſame body. We ſhould like much to ſee a demonſtration of his two hypotheſes.

The deſcent and obliquity of the uterus are the next ſources of difference. Baudelocque imagines that the deſcent is partly occaſioned by the preſſure of the viſcera, and by the action of the abdominal muſcles. And Kentiſch quotes Winſlow to prove that the meſentery prevents the viſcera from preſſing on the uterus, and thinks that the uterus at that period, cannot be affected by the action of the muſcles. Winſlow was right, in aſſerting that the meſentery limits the movements of the inteſtines; but he knew the ſtructure and ſituation of the parts too well to think that the viſcera did not preſs on the uterus. He deſcribes the ligaments by which the uterus reſiſts this preſſure, and the action of the muſcles. If Dr. Kentiſch entertains any doubts concerning the action of theſe muſcles on the viſcera of the pelvis, he may eaſily remove them by examining the muſcles during the expulſion of fæces and urine; or if, as uſual, he prefers teſtimony to the evidence of ſenſe, may conſult Winſlow, and read ſome ſurgical caſes of Hernia.

In the obliquity of the uterus, it inclines more frequently to the right than the left ſide; becauſe, ſays Dr. Kentiſch, the placenta is more frequently attached to the right than the left ſide. But this inclination is ſometimes found where the placenta is attached to the left ſide; and, therefore, ſays Baudelocque, muſt be owing to ſome different cauſe, a cauſe which he ſuppoſes to be the ſigmoid flexure of the colon.

We agree with Dr. Kentiſch, in thinking, that Baudelocque ſhould

ſhould have had ſtrong evidence before he aſſerted, that the hymen might be deſtroyed by acrimonious humour or depraved ſebaceous ſecretion. If the chaſte female ſhould not be raſhly accuſed, neither ſhould the wanton and laſcivious be officiouſly furniſhed with the maſks of innocence. Baudelocque's recommendation to examine, by the touch, the impregnated and unimpregnated female wherever an opportunity occurs, is not only reprehenſible but infamous. The profeſſional knowledge that can be acquired in this way is trifling; the chance of contracting habits of depravity, and propagating immorality, is great. Some Frenchmen of late have had the peculiar honour of eſtabliſhing iniquity by law, and, if there be any merit in wickedneſs, Baudelocque is certainly entitled to a ſhare for ſanctioning a vice by his approbation. That the ſecundines are ſeen prior to the fætus is acknowledged on all ſides; that they exiſt, prior to the fætus, is to us incredible; in what way is the fætus to enter them after they are formed. Dr. Kentiſch goes farther, and, upon the authority of Ruyſch, believes that the umbilical cord is formed prior to the fætus; if he here allude to the Decas Secunda of Ruyſch, we would recommend to him a ſecond and more careful peruſal of that work. Dr. Kentiſch ridicules the idea of the fætus being firſt nouriſhed by a ſecretion, and then by blood; it is not uncommon to ſee men laugh moſt, at what they leaſt underſtand. A fætus has been found without any umbilical cord. See Haller's Element. Phyſiolog. Lib. xxix. §. 31. The ſecundines of the mare and ſow are not attached to the uterus in the firſt months of pregnancy; and the young of the viviparous blenny have no organic connection with the uterus to the laſt, nor any ſecundines. He ſeems to think, in letter xxvi, that the head of the fætus would not preponderate in the liquor amnii, unleſs it outweighed the reſt of the body. A very ſlight knowledge of hydroſtatics would have informed him, that whether it outweighs the reſt of the body or not it muſt preponderate in water if it has a greater ſpecific gravity than any other part of the body.

The above ſpecimens of this Author's mode of reaſoning are ſufficient, we hope, to give our readers a tolerable idea of theſe letters. We decline following him through the reſt of his ſtrictures which relate to ſubjects of leſs importance.

ART. XII. *Some Obſervations on Vaccination, or the Inoculated Cow Pox.* By Richard Dunning, Surgeon, Plymouth Dock. 8vo. Pp. 122. Cadell and Davies. London. 1800.

VACCINATION is the conceited title of a very conceited work, interlarded with the needleſs repetition of technical and other extraneous words. The idea of *beſtiality*, which the author declares his expreſs determination to oppoſe, muſt certainly be propagated by a term which evidently implies *Cowifying*. The idea is too nugatory and abſurd to be regarded. At P. 15, a caſe is related where the *Vaccine* inoculation appears to have corrected a ſcrophulous

phulous diatheræ, as Dr. Jenner has aſſerted; and could ſo important an object be attained, how pleaſing the proſpect, how deſirable the end! The author appears to attach much importance to his own *Inſania Amabilis* (p. 22.) and from P. 33, we ſhall extract a ſpecimen of his ſtyle; to read which a *long breath* is neceſſary. "It is now time to advert to the ſubject of Vaccination. But truly the whole affair of that abſorption and paſſage of the Vaccine aura, through the human body, affecting that inexplicable, immaterial, and indeliable fiat or orgaſm, which aſſures to it complete invulnerability to every poſſible future attack of Small Pox, and, indeed, of every circumſtance preparatory and ſubſequent to it, is altogether a tranſaction ſo trifling in itſelf, ſo like a mere nothing, as far at leaſt as it is cognizable to ſenſe, and in the way it has hitherto happened to me in every caſe under my own immediate obſervation, (and thoſe have now been numerous) that I am almoſt at a loſs, where to begin the deſcription of it."

In P. 46, we have an ingenious letter from Mr. Little, ſurgeon, of Plymouth-dock, containing ſome important obſervations, *oppoſing* the erroneous idea that has prevailed, of the Cow Poc being an eruptive diſeaſe, by ſtating the eruption on two children in one family, to be "*the Chicken Poc, ſo diſtinctly marked as not to be miſtaken by the moſt ſuperficial obſerver.*" This, we believe, has been the cauſe of all thoſe *miſtakes** which have been urged againſt the Cow Poc. Mr. L. adds his teſtimony to that of many others, "that the *genuine Vaccine diſeaſe*, in as far as puſtules are concerned, is confined to the *place of inſertion*, producing ſpecific fever in a given time." (This is, however, ſo ſlight as frequently to be ſcarcely diſtinguiſhable.) And, at P. 50, where inoculated Small Poc would be hazardous, from conſtitutional diſeaſe, "the Vaccine may be ſubſtituted with ſafety, often with advantage," by producing a beneficial *change* in the habit. This is the more worthy of attention from the writer's having added, "ſhould I at any future time have reaſon to change that opinion, I will communicate it," &c. At P. 63, Dr. Pearſon's report is inſerted, that of SIX THOUSAND Vaccine patients, only *one* died; (and that was from *another* diſeaſe.) Dr. P. alſo thinks, that the chance of life is *greater* under Vaccine inoculation, than under ordinary circumſtances. At P. 70 and ſeq. ſome "general reflections" are hazarded on the poſſible origin of the Cow, Small, Swine, and Chicken Pox, Meaſles, &c. being beſtial, as their names appear to indicate; which we think not improbable. The author recommends (P. 79) an attention to the origin, &c. of the diſeaſes of *brutes*. We allow him to "plead guilty to the charge of much tedioufneſs," (P. 55.) and think Mr. L's letter the beſt part of the publication. We cannot omit adding *our* own teſtimony in favour of the VACCINE *inoculation*, which is certainly ſuperior to the *va-*

* Dr. J. Simms has CONTRADICTED the teſtimony which he originally gave *againſt* the Cow Poc, and acknowledged he was *miſtaken*.

rioloue

riolous in a greater degree than the latter is to the natural Small-pox. And the result of our own observation is, that it is *not* an eruptive disease; but perfectly harmless, communicable at *any* period,* and more entitled to the appellation of a PREVENTIVE than a *disease*!

POETRY.

ART. XIII. *Epistle to Peter Pindar. Third Edition, with a new Postscript.* 4to. Wright. 1800.

UNUSUAL as it is for us to review subsequent editions of works which we have already reviewed, we shall make no apology for deviating, on this occasion, from a rule which has been, and which must be, generally observed; for, we scruple not to aver, that despicable as Peter Pindar is, in himself considered, his fall ought to be regarded as a matter of national importance. When a petty culprit expiates his crimes, a simple record of the fact may suffice; but, when a *Cartouche* feels the sword of justice; when, after a long series of unheard-of atrocities, the hoary miscreant is dragged backwards from his den, and stretched upon the rack, his sufferings should receive an ample detail; every torture that he endures should be described, every groan that he utters should echo: as, in his life, he has been the terror of the good, so, in his death, he should be the terror of the wicked.

Mr. William Gifford, who, we are happy to perceive, has already been called upon for a *third* edition of his excellent Epistle to our *literary Cartouche* (a name, by the bye, which we recommend the use of, in preference to that of *Peter Pindar*), has added a *new* post-script, in which, with his usual spirit and success, he has defended himself against the insinuations of those, who appear to us to possess more tenderness for "*poor suffering guilt*," than zeal in the cause of calumniated virtue.

"Though," says our author, "this information" (alluding to the contents of a letter, addressed to him on the subject of Peter Pindar) "was new to me, who from my habits and connections, knew less of Peter Pindar than most people; yet was I not altogether so great a stranger to his general character, as to be surprised at any additional instances of his depravity. For that day, however, I said nothing; but on the next, Peter's evil genius prompted him to send a most scurrilous advertisement to the 'Morning Post,' when, that I might not bely my asseveration in the Epistle to him, I instantly put the letter into the hands of my publisher, and, at the same time, commissioned him to advertise for the papers in question.

"Peter, and his 'numerous friends,' who were in the secret, took the alarm, and foolishly endeavoured to intimidate me from my pur-

* We do, however, recommend inoculating with the *wet* matter, to prevent the failures attendant on dry inoculation.

pose

poſe by a threatening letter, of which I immediately determined to publiſh a fac-ſimile, for two reaſons: firſt, that no doubt might remain as to the writer of it; and ſecondly, to ſhew thoſe who may be haunted by ſuch bug-bears in future, that they are the moſt harmleſs of all harmleſs things, and only frightful to thoſe who ſend them.

"The advertiſement ſoon produced ſomething better than the contemptible ſcrawl I have noticed: it brought me the papers I wanted. The following extracts (ſufficient for every purpoſe) are from the three firſt which I took up:

"*Times, March 19th.*—There is no palace into which 'foul things ſometimes intrude not;' witneſs the *Pages*. And there is actually now a *Kitchen Rat* at Buckingham-houſe, that was caught, about twelve months ſince, in a trap with *Peter Pindar*, in the *Bird-Cage-Walk*, but let looſe again on condition of amendment. If this ſame rat and *Peter Pindar* continue their diſloyal and ******** interçourſe, let them beware, &c.

"*Times, March 26th.*—We adviſe *Peter Pindar*, alias, the Corniſh Apothecary, alias the Plantation Parſon, alias the low-*doer* of a fallen print, to reſtrain his *gooſe*'s quill againſt the loyalty of other prints, and recollect that though his doggrel is too contemptible for notice—plain proſe, his itch for treaſon, and the *Bird-Cage Walk*, may endanger his ears.

"*Times, March 28th.*—The impudence of the *Bird-Cage Walk* hero, *Peter Pindar*, in the fallen print, the *damnation* of which his ſtupidity has completed, is very much in the ſtyle of this motley renegade—half apothecary, half parſon," &c.

"Here then, I meet the inſidious inſinuations of Peter's 'numerous friends.' In the ſecond edition of the Epiſtle, I contented myſelf with referring to my authorities, and I was calumniated. I have now gone farther, and printed them. And *ſtill* I fearleſsly affront their artifices! and *ſtill* I throw myſelf, with manly confidence, on the unſophiſticated ſenſe of my country!

"I muſt here obſerve, that the enemies of the eſtabliſhed order of things in Church and State, find Peter Pindar too uſeful an Ally, to be lightly given up. He will continue, therefore, in ſpite of his depravity, to receive as much ſupport as ſhame will allow, from all ſuch publications as are either ſecretly, or avowedly, hoſtile to the duration of either. Not, indeed, that the conductors of thoſe works, as might be ſuſpected from the character of their protégé, aim at abſolute anarchy and atheiſm—No; leſs would, probably, ſatisfy them; but to effect even this, whatever it may be, much previous confuſion is neceſſary; much abuſe of the Monarchy; much open contempt of the prieſthood; and much indecent ridicule of every ſacred and ſocial tie. For all this, none ſo fit as the man before us, who, like the blind and bloody villain of antiquity, 'Sæpius ab——et——et——non ſecus ac tela, quæ et ipſa cæca et improvida feruntur, in OPTIMUM QUEMQUE contorquebatur.'

"All of this deſcription, then; all, in ſhort, who have either profited, or who expect to profit, from Peter's crimes, and who cannot,

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in ſound policy, abandon him, I utterly reject as my judges; but I demand of every impartial perſon, whether I can be ſaid, with any appearance of juſtice, to have forged or "made" (for that, I ſee, is the favourite word) 'a charge againſt Peter Pindar?' If I am anſwered in the affirmative, then is every one who mentions a report which he has caſually heard, giving at the ſame time, his authority for it, a *fabricator* of that report. But this is too abſurd to be dwelt on. After all, what have I done? I have, as the Morning Chronicle (no 'zealous advocate' of mine,) juſtly obſerves, 'made an alluſion,' &c. that is, I have ſimply adverted to a report, not privately circulated, not communicated in confidence, but openly, and fearleſsly inſerted, and repeated *uſque ad nauſeam*, in a public paper, where it has remained (uncontradicted, and unqueſtioned, as far as I know) for the ſpace of twelve years, during which it has probably paſſed through twelve times twelve thouſand mouths! I added nothing of my own; I hinted at no ulterior information on the ſubject; but honeſtly referred for what I knew to the ſources voluntarily pointed out to me.

"O! but, ſay the 'friends,' not of Peter Pindar, for he, poor wretch, has none, but of the cauſe he is yet ſuppoſed capable of ſerving, 'the alluſion is indelicate.' Indelicate!!! Hath the man who has blaſphemed his Maker, reviled his Sovereign; who, in the admirable language of the Anti-Jacobin Review (Vol. VI. p. 467,) 'has grown grey in calumny, and made it the employment and delight of his life to ridicule the wiſe, to degrade the dignified, and to torment the inoffenſive and virtuous;' has that man, I aſk, any claim on the world to be treated with delicacy? Has he any on ME? ME, whom he has wantonly, and unjuſtly attacked; againſt whom he has ſpared no brutality of inſult, no charge, however foul, no falſehood however groſs, no crime however hateful; if he has, I do not feel it, and will not acknowledge it. On the contrary, I will perſiſt, as I happen to be called forward by new provocations, in laying before the public, a ſeries of enormities, at which, indeed, they may ſicken, but which ſhall not the leſs for that be diſplayed in all their hideouſneſs.

"I ought, perhaps, to apologize for the terms I uſe in ſpeaking of this 'reverend vice,' this grey iniquity, this 'father ruffian,' this Peter Pindar, in ſhort. Our nice mouths, as Milton calls them, can only accommodate themſelves to ſilken words:

> "——— tenero latet alcus in ore
> Putre, quod haud deceat plebeia radere beta!"

"But I leave them to their fate. At all events, I have gained my point. I have reduced Peter Pindar to his proper level, and wrung from the mouths of his moſt ſtrenuous ſupporters, a reluctant confeſſion of his imbecility! Thus, at the trifling expence of being miſrepreſented, reviled, inſulted, threatened, and way-laid, I have given ſecurity to the timid, and confidence to the modeſt. I have reſcued

Dignity,

Dignity, and Worth, and Talents, and Virtue, and Religion, from the malignant attacks of their bittereſt foe; who, from this FATAL moment, will preſerve a lowering ſilence, or, if goaded on by want and infamy, or the inſtigations of his daſtardly aſſociates, to rave once more, will either find no hearers, or excite in thoſe who may accidentally liſten, a ſlight hectic of contempt, a momentary ſhivering of diſguſt, AND ALL WILL PASS AWAY!"

While we acknowledge the obligation, which we, in common with the public, are under to this ſpirited and perſevering writer, we cannot help commending the diſcernment and the virtue, which that public has evinced, in calling for repeated editions of his Epiſtle. It is, to us, a favourable ſymptom; a proof of returning taſte, an indication of that general abhorrence, which the obſcene and impious traſh of Peter Pindar ought, long ago, to have excited.

We cannot contemplate the exertions of Mr. Gifford without calling to mind a paſſage, which was certainly addreſſed to him, in that elegant poem, *New Morality*.

" Bethink thee, G—ff—rd, when ſome future age
Shall trace the promiſe of thy playful page;
' The hand that bruſh'd a ſwarm of fools away,
' Should rouze *to graſp a more reluctant prey!*'
Think, then, will pleaded indolence excuſe
The tame receſſion of thy languid Muſe?
Ah! where is now that promiſe? why ſo long
Sleep the keen ſhafts of ſatire and of ſong?
Oh! come with taſte and virtue at thy ſide,
With ardent zeal inflam'd, and patriot pride;
With keen poetic glance direct the blow,
And empty all thy quiver on the foe:
No pauſe—no reſt—*till weltering on the ground*
The POISONOUS HYDRA LIES, *and pierced with many a wound.*"

To this remonſtrance, probably, are we indebted for the Epiſtle to Peter Pindar: the Bard has been rouzed from his "indolence," he has graſped his prey, and (ſpeaking almoſt without a figure) we ſee "the poiſonous hydra weltering on the ground." How highly gratified, then, muſt be the *Poetical Trio*, to whom the public owe that admirable diſplay of wit, genius, and talent, at finding their forcible and well-timed remonſtrance, productive of ſuch happy effects. We have made uſe of the term *Poetical Trio*, becauſe we do not think ourſelves juſtified (notwithſtanding the provocation which we have received) in following the *unprecedented* conduct of a contemporary critic in publiſhing the names of gentlemen who are only the *reputed* authors of a work.

Much, however, as we applaud and admire the efforts of Mr. Gifford, well pleaſed as we are to witneſs their ſucceſs, and happy as we ſhall always be to ſee our *literary Cartouche* ſtretched upon the rack of infamy, either in poetry or in proſe, we ſtill retain our opinion, and we will again and again repeat, that the ſuitable puniſhment for his crimes is

to be found no where but in a dungeon or on the pillory. There are, doubtleſs, literary offences which may, with propriety, be left to the animadverſions of the preſs; but language ſo obſcene, ſo ſeditious, and ſo horribly blaſphemous as that of Peter Pindar, calls aloud for the interpoſition of the *law*; and, as long as his miſerable traſh ſhall live, to pervert the taſte, corrupt the morals, and diſgrace the character of the nation, ſo long will it continue a reproach to thoſe whoſe bounden duty it was, *and ſtill is*, to bring him to juſtice.

ART. XIV. *The Battle of the Bards, an heroic Poem. In two Cantos.* By Mauritius Moonſhine, F. R. S. Ox. Cant. Dubl. Et Edin. Soc. A. B. C. & D. &c. 4to. Pp. 46. 2s. Lackington, London. 1800.

IT was not to be expected that ſuch an incident as took place between the man who calls himſelf PETER PINDAR, and the author of THE BAVIAD, ſhould paſs without ſome ſatirical ſtrictures. Among the ſeveral literary effuſions which that incident has occaſioned, this poem muſt hold a diſtinguiſhed place. It is written with ſpirit, and the author is a man of learning as well as of wit. His preface is written in a ſtyle of lofty irony, very well calculated to introduce a mock-heroic poem. The author has found occaſion to turn his attention to other writers, beſides thoſe whoſe contention form the principal ſubject of his poem. Hence Mr. DUTTON, author of The Dramatic Cenſor, and a writer who denominates himſelf ANTHONY PASQUIN, are mentioned in very ſevere terms. To ſhow our impartiality, and to give the beſt ſpecimen of our author's manner, we ſhall ſelect what he ſays of that ſturdy maſtiff at the gate of literature, A REVIEW. The latter part of this extract will doubtleſs remind our readers of "The Dunciad."

"Haſt thou not heard the undiſputed fame
Of theſe great Sheets that note an author's name?
Haſt thou not kenn'd thoſe furious beaſts of prey,
That hunt lank Poets in the eye of day,
And, rav'nous, on their fleſhleſs members feed?
Not fiercer AFRIC or HYRCANIA breed!
Oh! haſt thou not, in ſhaggy veſture blue,
Beheld that MONTHLY MONSTER, a REVIEW,
Wont every garret, horrible to ſcour,
Bloodier than Bum, aye ſeeking to devour.
A hungry tyger of this horrid crew,
(To the rank ſcent of carrion ever true,)
"Upturned into the air his noſtril wide,"
And, from afar, the drooping minſtrel ſpied;
Forth from his lair loud thunder'd Critic Law,
Then clapp'd on PETER his tremendous paw.
Whole pamphlets, in his ireful mood, he tore,
Freſh-bleeding Sonnets ſtrew the letter'd floor;

Meek

Meek Eclogues murmur, ſtrangled in the birth;
Lampoons, inflammatory, load the hearth;
Sad Elegies, their ſwan-like requiem breathe;
Pert Epigrams, ſtill lively, ſmile in death;
Soft am'rous Odes their 'balmy fragrance,' ſhed,
And heap the Desk with mountains of the dead.
Hence ſtern Debate, hence Anger, ferret-ey'd,
Wolviſh Diſſention hence, and Leopard-Pride;
Hence Bull-dog-battle, Monkey-Malice hence,
The Mule's deep Sullens, and the Aſs's Senſe;
On every ſide wild blaz'd the wrathful ſoul,
And either Ink-ſtand bled at every hole!"

ART. XV. *Peter and Æſop. A St. Giles's Eclogue.* 4to. PP. 38. 2s. 6d. Murray and Highley. London. 1800.

ANOTHER ſatirical work on the ſame ſubject, but much inferior to the former. The author has overloaded his poem with tedious notes. There is a ſtrange inconſiſtency in his preface and his form. In the former, ſpeaking of Peter and his opponent, he ſays, "to their talents, of which no man can think more favourably than I do, I am ready to do homage;" yet the whole tendency of the poem is to reproach both as characters deſerving nothing but public indignation or contempt. The author's chief purpoſe, however, ſeems to be to brand the character of a Barriſter whom he calls SCURRA. He intimates, in the Preface, that this character is intended to repreſent a general aſſemblage of the bad properties of a ſpecies of ſcurrilous men, but the particular manner in which Scurra is mentioned in the poem plainly denotes ſome individual Barriſter. We ſhall not preſume to form any conjectures upon the occaſion, either as to the individual thus deſignated, or as to the motives which have produced what, in this reſpect, ſeems the offering of perſonal reſentment.

ART. XVI. *The Pariſh Prieſt. A Poem.* 4to. PP. 48. 5s. Black. 1800.

THE laudable purpoſe for which this poem was written muſt ſmooth the brow of criticiſm, and prevent her from being too rigid in the examination of its merits. It is avowedly a tranſlation, with alterations, of a Latin poem entitled SACERDOS PARŒCIALIS RUSTICUS, written by the Rev. JOHN BURTON, Viçar of Maplederham, and printed at Oxford in 1757. The preſent work is dedicated to Sir JAMES LAKE, a worthy and accompliſhed Baronet; and the dedication is ſigned DAWSON WARREN. As the name of the tranſlator does not appear in the title-page we know not how we are to deſignate the author, but preſume that he belongs to the Church. What juſtice he has rendered to the original, or what may be the merits of the additions he has made, we cannot tell, as we know no-

thing of that original. The poem before us does not poſſeſs much of the muſe's fire; but the verſification is, in general, ſmooth, and the duties of the Pariſh Prieſt are deſcribed with ſimplicity and correctneſs. One of the motives aſſigned for this work is to reſcue the Prieſt from the deriſion of ſcoffers; but the poem itſelf mentions the reſpectful manner in which he is treated by the people who witneſs his pious duties, and therefore this motive does not ſeem to be well-founded. We ſhall ſelect the paſſage, which repreſents the happineſs of retirement, and that which deſcribes the tranquil end of the Pariſh Prieſt, as ſpecimens of the author's poetical talents.

" How happy he, who through the vale of life,
Far from ambition, far from fear and ſtrife,
Walks ſafely on—in rural pleaſures bleſt,
Joys which delight the wiſeſt and the beſt
He dwells retir'd, nor views with anxious eyes
Thoſe periſhable toys the worldly prize:
To all that's uſeful, good, and great inclin'd,
Eternal life ſtill occupies his mind.
Yet while to loftieſt hopes his thoughts aſcend,
See him his duty carefully attend;
Earneſt his ſacred miſſion to fulfill,
And teach to fallen man his Maſter's will.
The ſyren pleaſure, with her 'witching ſmiles,
Here baffled finds her artifice and wiles.
Not diſcord, ſpreading miſery and woe,
Not reſtleſs envy (man's moſt cruel foe)
Nor wealth's temptations can his mind controul,
Or ſhake the ſtedfaſt purpoſe of his ſoul;
But piety, and faith, whoſe eagle eye
Can diſtant heav'n, and all its joys deſcry,
Teach him on wings of confidence to riſe,
And fortune's gifts, and fortune's frowns deſpiſe,
Teach him to ſet his heart on things above,
And bid him ſeek the realms of endleſs love."

" As when o'erloaded with the golden grain,
The harveſt falls inclin'd upon the plain;
As when, firſt looſen'd by the winter's cold,
The mellow'd fruit parts gently from its hold;
So has old age approach'd with chilling breath,
Slow to prepare him for the ſtroke of death;
And, creeping on by juſt degrees, at length
Has robb'd his frame of all its former ſtrength;
Yet firm in mind and with untroubled ſoul,
He walks ſerene to life's extremeſt goal.
E'en in the laſt ſad moments of his toil,
When ſtruggling nature cannot but recoil,
Still full of hope, in conſcious virtue great,
He ſmiling welcomes Death and meets his fate.

No apprehenſive dread invades his breaſt,
No ſad complaints, no groans diſturb his reſt;
But all is peaceful, happy, and ſerene,
Till time with gentle hand concludes the ſcene;
Juſt ſo the Sun with mild declining ray
Sinks in the Weſt and ends a Summer day."

This poem is embelliſhed with a frontiſpiece, exhibiting the Prieſt going through the church-yard to perform his ſacred functions, and the reſpectful greetings of his ruſtic flock, engraved by HEATH, and a *vignette*, repreſenting Edmonton Church, in its ancient ſtate, engraved by BONNER. Both of theſe prints, but particularly the latter, are creditable to the reſpective artiſts.

THE DRAMA.

ART. XVII. *Ramah Droog: a Comic Opera, in three Acts. As performed with univerſal applauſe at the Theatre-Royal, Covent-Garden.* By James Cobb, Eſq. 8vo. PP. 74. 2s. Longman and Rees. 1800.

IT cannot be expected that we ſhould enter into a critical analyſis of dramatic compoſitions that are written with a total diſregard of all critical rules, and merely to profit by the depraved taſte of the day. When we inform our readers that one of the *chief events*, in the comic opera before us, ariſes from the transformation of an *Iriſh ſerjeant*, into a *pretended phyſician*, and that he relieves a RAJAH from the effects of *intoxication* by *a potatoe*, we conceive that they will be fully ſatisfied with us for detailing its dramatic merits. Mr. Cobb, the author of this farrago, is ſaid to be a reſpectable man, and he poſſeſſes talents, according to report, that would enable him to produce ſomething better. We are, therefore, ſorry to ſee ſuch men ſacrifice to the degraded taſte of the million, at a time when men of abilities ſhould endeavour to raiſe the ſtage from its preſent degenerate devotion to extravagant buffoonery or empty *ſing-ſong*.

ART. XVIII. *The Jew and the Doctor: a Farce, in two Acts. As performed at the Theatre-Royal, Covent-Garden.* By Thomas Dibdin. 8vo. PP. 32. 1s. Longman and Rees. 1800.

THE praiſe of this piece, like Mr. Cumberland's comedy of THE JEW, ſeems to leſſon the prejudice with which the Moſaic tribes are generally conſidered by all ranks of ſociety. The intention is laudable, and we ſhould be glad if the general conduct of thoſe tribes juſtified the attempt. There is ſome whim in the piece, but it is full of forced jokes. Indeed it ſeems as if the author had been long employed in collecting a maſs of common-place jeſts in order to give them to the public in a dramatic form. But poor as this piece is, it deſerves more ſupport than the levelling morality and ſhining cant

of the German drama, which threaten more miſchief to the Britiſh ſtage, than all the folly and extravagance of our native writers, deſpicable as they, moſt of them, are when compared with their predeceſſors.

ART. XIX. *The Seige of Cuzco: A Tragedy, in five Acts.* By William Sotheby, F. R. S. and A. S. S. 8vo. PP. 112. 2s. Wright. London. 1800.

THE learning and poetical talents of Mr. SOTHEBY, and the direction of thoſe talents, have procured him a juſt eſtimation in literary and patriotic circles. We do not think, however, that his abilities are particularly inclined towards dramatic compoſition. This tragedy ſeems written in emulation of the far-famed Pizarro, and though we are by no means admirers of Kotzebue, we cannot think that Mr. Sotheby's work is to be compared with his in intereſt, vigour, and variety. Mr. Sotheby has precluded himſelf from the plea of greater adherence to hiſtorical truth than the German dramatiſt, as the events in the ſiege of Cuzco, though founded on an hiſtorical baſis, are confeſſedly fictitious. The conteſt between Pizarro and Almagro is the baſis which the author, according to his own declaration, has choſen; but that conteſt, which would have afforded good ſcope for agitations and intereſt, ariſing from alternate ſucceſs and miſcarriage on both ſides, by no means forms a conſiderable feature in this tragedy. The character of Pizarro is not drawn with much force or diſcrimination. Mr. Sotheby tells us that though his Peruvian perſonages are fictitious, he has endeavoured in their chief, Zamorin, to exemplify his own conception of the Peruvian character. We cannot, however, find any thing peculiar in the character of Zamorin. He is attached to his country and its inſtitutions, and he is willing even to ſacrifice the deareſt domeſtic ties on the altar of patriotiſm; but this is an Roman *trait*, and by no means ſo appropriate to Peruvian public ſpirit and loyalty, as to give us a diſtinct idea of thoſe Peruvian virtues. If this character be intended as a rival of Rolla, the author has failed, for though we allow the romantic extravagance of old ROLLA, in being anxious to promote the happineſs of his CORA, even at the expence of his own moſt ardent deſires, yet there is a ſtriking ſpirit of noble gallantry in the character that places him above Zamorin. The Siege of Cuzco is defective in incident and pathos, nor are there any of thoſe ſurprizes, or that artifice of ſuſpence, which are calculated to arreſt the affections and ſtimulate the imagination. Some of the lines are very rugged and unmetrical, ſuch as

> "That ceaſed from tears when he came; and the orphan child,
> Who knew but him on earth, and at his preſence,
> Liſp'd the new name of father."
> "Down the ſtrange bridge that ſloped its arch to the wave."
> "Of innocent blood, ſpilt upon earth, calls down," &c.

The

The following thought is obviouſly derived from SHAKSPEARE.

" He looks like one whom gentleneſs may gain,
More than harſh force compel."

" What would you have? your gentleneſs ſhall force,
More than your force, move us to gentleneſs." *As you like it.*

Entertaining a ſerious reſpect for the literary attainments and genius of Mr. Sotheby, we regret the neceſſity of giving ſo unfavourable an opinion of his dramatic labours.

DIVINITY.

ART. XX. *Obſervations in Behalf of the Methodiſts, on a Pamphlet lately publiſhed by the Rev. R. Polwhele, Vicar of Manaccan, Cornwall, entitled " Anecdotes of Methodiſm."* By Samuel Drew, St. Auſtle, Cornwall. 8vo. ſtitched. Pp. 70. Price 1s. Hurſt. London. 1800.

THIS Mr. Samuel Drew, we underſtand, is the ſhoemaker of St. Auſtle, whoſe anſwer to Paine reflects ſo much credit on his talents.—We are ſorry, that the pamphlet before us moſt imperiouſly urges us to apply to Mr. Drew, a maxim drawn from an accurate obſervation of the human heart—that ' genius, in vulgar life, is too commonly the parent of preſumption.' For after having peruſed this daring defence of the fanaticiſm and wild irregularities of the Methodiſts, replete as it is with the moſt ſcurrilous abuſe of Mr. Polwhele, we heſitate not to claſs Mr. Drew (more on account of his audacity than his genius) with the Paines, and the Wolſtonecrafts, and the Yearſeleys of the age. They, it is true, were enemies to Chriſtianity, whilſt Mr. Drew ſtood forth its friend and champion: but, if this man be as ſound as he is ſanguine, the moment will ſoon, perhaps, arrive, when he will aſſent to our poſition, that diffidence and modeſty are leſs injurious to the cauſe of truth, than overweening conceit and vain glory. In defending his fraternity againſt Mr. Polwhele, Mr. D. ought, aſſuredly, to have kept in view the profeſſional character of the perſon whom he was addreſſing; and to have checked himſelf, when diſpoſed to be abuſive. But Mr. D. will ſay, " Mr. P's. attack upon us was wanton and unprovoked; and, therefore, Mr. P. deſerved no quarter." Admitting that it was wanton and unprovoked (though the reverſe be to us very evident) does not the Goſpel, of which D. pretends to be an enlightened interpreter, admoniſh us " not to render evil for evil, or railing for railing, but contrariwiſe bleſſing?" What ſhall we ſay to theſe expreſſions, and others, ſcattered over Drew's Pamphlet? " An artifice peculiarly his own"—" the unaccountable ignorance of the man"—" deep-rooted malignity"—" indecency and equivocation"—" lying wonders or wondrous lies"—" apoſtacy"—" a magiſtrate or a broomſtick"—" inſanity"—" envy, hatred, malice, and uncharitableneſs"—" abominable falſhoods"—" this hydra of a lie"—" a daring piece of impudence and hypocriſy"—" effrontery of conduct"—" conſummate ignorance."

Thus eloquent is the Corniſh cobler. But he is not a man of words only: he is an adept in logic, e. g.

"Mr. P. has ſaid, that 'Methodiſm plunges its votaries into every vice;' and yet that there are amongſt them great numbers whoſe unaffected piety would ſtand the teſt of the ſevereſt ſcrutiny. Thus making too oppoſite effects to flow from the ſame principle, which includes this ſterling contradiction—that Methodiſm produces unaffected piety, and does not produce it, at the ſame time." But Mr. P. does not ſay, that Methodiſm PRODUCES unaffected piety. He has intimated only, that, among the Methodiſts (the greater part of whom we believe with Mr. P. to be enthuſiaſts or hypocrites) there are many good people. To general obſervations (as to general rules) there are exceptions. Beſides, we deny the poſition, that the ſame cauſe always produces the ſame effect. "In your ſecond letter to Dr. H. you ſay, "you muſt know, that the acts of juſtice and the love of mercy, of which I ſpoke, were not aſſumed to myſelf." Now how any man, after reading, "let *us* all be aware, whatever *our* tenets may be, &c. can conceive that the words *us* and *our* did not include, and [were] was not aſſumed to yourſelf, I confeſs, I do not know." *Us* and *our* certainly did INCLUDE himſelf: but whoever looks to Dr. H's letter, muſt conceive Mr. P. to have meant this, and this only; 'that the acts of juſtice, &c. were not aſſumed, excluſively and arrogantly, to himſelf;' for of this arrogance D. H. had accuſed him. "But the acts of juſtice and mercy were not (it ſeems) 'aſſumed to yourſelf, but recommended to Chriſtians in general, as the conſolations of a dying hour.' Now, admitting this general recommendation of *your principles*, and that they apply to Chriſtians in general, but are not aſſumed to yourſelf, it then follows, from your *own principles*, that *you* are not a Chriſtian; becauſe theſe conſolations are recommended to Chriſtians in general, but are not aſſumed to yourſelf." Admirable logician! "But if we admit Mr. P. to be a Chriſtian, though contrary to his own principles, his conſolations, &c. muſt ariſe from his acts of juſtice, or from ſomething elſe. If from the former, he aſſumes it to himſelf: but this contradicts page 21, ſecond letter, as quoted above. If the latter, this will contradict page 90, firſt letter, where he ſays, *nothing* can afford us comfort but the conſciouſneſs, &c." We have here "the cobler turned caſuiſt" with a vengeance! "You have not ſo much as hinted, within many pages, that ever there had been a Saviour in the world; and yet you tell us now, you have no where repreſented our good works as affording us any ground for confidence but through the merits of our Saviour, Jeſus Chriſt!" Mr. Drew might as well ſay, that St. Paul or St. Peter, when teaching the moral duties, were no Chriſtians, becauſe the Apoſtles ſubjoined not to every precept, "through the merits of Jeſus Chriſt." "The general ſentiment of your letter, it ſeems, is but an echo to diſcourſes from all the pulpits around you." "What the clergy of Cornwall will ſay to this, I know not; but ſincerely hope, and firmly believe, that the poſition is not true. For if all the pulpits around

around you utter notes, of which your letter is but an echo, then all the pulpits around you muſt be ſo many vehicles of inconſiſtencies, abſurdities, contradictions, and abuſe." The extreme folly of this argument is ſufficiently obvious. Mr. P. tells us, that 'the GENERAL SENTIMENT of his letter is an echo to diſcourſes from the preachers around him.'* But, with this general ſentiment, Mr. P. has mixed "inconſiſtencies, &c. &c. &c." Ergo, 'the preachers around him' muſt have mixed "inconſiſtencies," &c. with the general ſentiment of their diſcourſes. Juſt as fooliſh as the following: "Our Dioceſan, it appears, appreciates, in juſt terms, the exertions of his clergy, in whatever ſhape they come forward." If this aſſertion be true, it follows, that this group of contradictions, &c. which you have ſent into the world, muſt be approved of by him, and a fine compliment you will then have paid to his Lordſhip's character!"

Again, "You ſay, 'the Methodiſts are all ripe for rebellion. If this charge be falſe, your aſſertion needs no comment. But if it be ſuppoſed true, you muſt have a ſufficiency of evidence on which you found your charge, or you muſt not. If not, you fall again; but if you have, you are able to reveal that evidence; and, by ſo doing, you will bring to condign puniſhment a large body of people all ripe for rebellion, and be delivered from the yoke of Methodiſm, which is too heavy to be borne.' By not having done ſo, you prove yourſelf an abettor of their Conſpiracies, and conſequently (if you can prove the truth of your aſſertions) a traitor to your King and Country." Now let *us* enquire—let *us* (we mean the authors and publiſhers of the Anti-Jacobin Review) in this great and populous city, who have much more extenſive opportunities of obſerving the political and religious complexion of the times than Mr. Polwhele can poſſibly poſſeſs, in his obſcure retirement at Manaccan: let us mutually enquire of each other, whether we be not all and individually acquainted with characters, ſuch as we ſuſpect of a Jacobinical bias; ſuch as, we are ſure, from their converſation and conduct, are diſpoſed to favour a democratic government; of whoſe averſion to a monarchy we, from a variety of circumſtances, entertain not a doubt, and whom, conſequently, we conſider as ripe for rebellion; yet againſt whom we can produce no legal evidence, (or not evidence cloſe enough for conviction) though we have every inclination to bring them to condign puniſhment. Cautious, circumſpect, and cunning, perſons of this deſcription communicate their ſentiments in hints and ſly inuendos. They have too great a regard for themſelves to ſpeak openly againſt

* Mr. D. refuſes credit to this aſſertion. But, taking it even in the moſt extenſive ſenſe, we know it to be true. We have ourſelves heard a great number of diſcourſes preached in this metropolis and its neighbourhood againſt the Calviniſtic Methodiſts, and Methodiſm in general; and we have read a greater number of diſcourſes and eſſays on the ſame ſubjects, very lately written in various parts of the iſland.

their

their King. When they ſpeak unreſervedly, it is in favour of the enemies of their country. They ſeize, for inſtance, on the name of Bonaparte with avidity, attempting to blazon his atchievements in all the glowing colours of panegyric. Thus they expatiate, with ſupreme complacency, on his heroic virtues: they then paſs, with every indication of pleaſure, to encomia on the conſular government. And they conclude all, with a few oblique reflections by which we may eaſily judge, that every public character or every government, in proportion as it recedes from that ſtandard of greatneſs or of political happineſs which they are labouring to erect, is ſo far imperfect. Nor is a hint wanting, that the Britiſh adminiſtration, and even the Britiſh conſtitution itſelf, form too glaring a contraſt with thoſe characteriſtic perfections; who perceives not the treaſonable or ſeditious tendency of ſuch converſations? Yet who can bring the converſers to condign puniſhment.

Speaking of the common people in general, Mr. P. very properly and juſtly obſerves, "It is not learning, but ſingularity; not truth, but myſticiſm; not reaſon, but paſſion, that affects the uncultivated mind." Hear, gentle Reader, the Corniſh cobler's caſuiſtical comments upon this ſentence. "Now it is evident that the ſingularity, myſticiſm, and paſſion, of which you ſpeak, cannot be of that nature which partakes either of truth, learning, or reaſon, becauſe you have made between them a diſtinct ſeparation; conſequently, muſt be founded upon ignorance, falſhood, and folly. As many are to be found in your pariſh whoſe minds are uncultivated, and you have taken upon you the holy office ſolely to promote the glory of God and the edification of his people, your preaching muſt be adapted to that deſign, and therefore muſt be made up of ignorance, falſhood, and folly; becauſe you deſign to edify a people, many of whom are not affected by either learning, truth, or reaſon!" In this caſe, what are we to think "of your character, as a Goſpel Miniſter, propagating ignorance, falſhood, and folly? But if we ſuppoſe your preaching to be founded in learning, truth, or reaſon, and the uncultivated mind is unaffected thereby, it follows, that your methods of preaching cannot be calculated to do them any good, or you muſt retract what you have ſo peremptorily aſſerted above." Who can endure ſuch palpable abſurdities? Mr. Drew's argument in favour of field-preaching is curious. "On what principles can you deſpiſe field-preaching? Is God more attached to an houſe built of wood and ſtone, than he is to the place whence that wood and ſtone were taken? Certainly not. And if Jeſus could teach from a ſhip, and the apoſtle kneel on the ſea-ſhore, an imitation of their conduct is perfectly juſtifiable: and thus far we are not enthuſiaſts. You affect to deſpiſe Weſley for melting in pity over the unenlightened poet; but, in what manner does Mr. P. treat thoſe lines of the ſame author, when he ridicules field-preaching.

"In the ſame temple, the reſounding wood,
All vocal beings hymned their equal God.
Pride then was not, nor arts that pride to aid,
Man walked with beaſt, joint tenant of the ſhade."

"If, by the liberty of its owner, we prefer a field to worſhip God

God in, the barn, the ſtable, the tub, or Upping-ſtock, and if, in either of thoſe places, we ſing, we pray, we preach, it is only acting in conformity to thoſe rights which Mr. P. may grin at and deſpiſe; but which no claſſical taſte, no poetical refinements, though barbed with wit or pointed with lampoon, can ever *wrench* from our hands."—"We term thoſe Methodiſts (ſays Mr. P.) who are *oſtentatiouſly* religious." On which this man obſerves, Mr. P. might, with as "much propriety, deſcribe the weather to be coldly hot or drily wet, and that his intellects, when he wrote this definition, were ſenſibly inſenſible." Mr. D. might as well carp at the text in St. James; "If any man among you *ſeem to be religious*, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." A text, for more reaſons than one, not undeſerving our cobler's conſideration. From this ſingular performance we ſhall make one more extract reſpecting Biſhop Lavington: "Your words are: 'To the laſt, he always ſpoke of the Methodiſts as a fraternity compoſed of enthuſiaſts and hypocrites.' On this the obvious remark is, that he muſt have died in love with enthuſiaſts and hypocrites, or he could not have died in charity with all men. If the former, what credit is due to his enthuſiaſm? If the latter, what are we to think of his enmity in his departing moments? If your obſervations, taken altogether, be true, what a fine compliment have you paid to his Lordſhip's memory! If falſe, what credit will be due to your aſſertion?" Sophiſtries like theſe are beneath criticiſm.

With regard to the anecdotes themſelves, we have no doubt of their being true, though Mr. Drew aſſert the contrary, or profeſs himſelf unable, with all his induſtry, to trace a few of them to their ſource. "Out of about thirty-four anecdotes (ſays he) eight are falſe." According to his own mode of arguing, then, if eight only be falſe, the other twenty-ſix muſt be true. But we have proteſted againſt ſuch ſort of reaſoning, as fallacious and abſurd. Not, however, to inſiſt on this point; the eight anecdotes which are aſſerted to be falſe are not proved to be ſo, from the circumſtance of the cobler's evidence running counter to Mr. Polwhele's. The cobler has, indeed, given the names of his vouchers in general: but who are they? Intereſted perſons, Methodiſts. Beſides the facts themſelves, independent of the credibility of the witneſſes, are natural and probable. And even thoſe, againſt which Mr. Drew contends with the greateſt degree of violence, correſpond ſo exactly with Biſhop Lavington's Reports, and with ſome which have fallen within our own obſervation, that we entertain not the ſlighteſt doubt of their authenticity. On the whole, we diſmiſs this letter with the mingled feelings of contempt and indignation; a letter of which we are at a loſs to determine the predominating character; equally marked, as it ſeems to be, (in the apprehenſion of our whole reviewing corps) by ignorance, malignity, and inſolence.

ART.

ART. XXI. *On the Obſervance of the Sabbath: A Sermon.* By the Rev. L. H. Halloran, D. D. *To which is added a Form of Morning and Evening Prayer for the Uſe of Schools.* 4to. PP. 34. 1s. 6d. Rivingtons. 1800.

IT is of the utmoſt importance to ſociety, whether conſidered in a religious, a moral, or a political point of view, that a due obſervance of the ſabbath ſhould be rigidly enforced. From its profanation the worſt poſſible conſequences reſult; and the duty of obſerving it cannot be too ſtrongly nor too frequently impreſſed on the minds of all claſſes of people. Dr. Halloran has treated his ſubject with ability; his admonitions are ſtrong; his appeals forcible; his explanations ſatisfactory; and his language is at once ſimple and energetic. The two prayers for the uſe of ſchools are well drawn up; but we object to the introduction of any prayers into ſchools or families, except ſuch as are expreſsly ſanctioned either by the authority of the church or of the primate.

ART. XXII. *The Duty of Rulers to encourage Public Worſhip. A Sermon, preached in the Cathedral Church of St. Paul, before the Right. Hon. the Lord Mayor, the Judges, the Aldermen, Serjeants at Law, Sheriffs, and City Officers, on Sunday the 14th of April, 1799, being the firſt Sunday in Eaſter Term.* By Thomas Bowden, M. A. Chaplain of Bridewell Hoſpital, and Miniſter of Bridewell Precinct. Chaplain to the Right Hon. the Lord Mayor. 4to. PP. 25. Rivingtons. London. 1799.

THIS excellent diſcourſe, of the late excellent preacher and ſound divine, Mr. Bowen, has hitherto, accidentally, eſcaped that attention from us, to which it has ſuch juſt and ſuch forcible claims. From Nehemiah, (c. xiii. v. 11.) "*Then contended I with the rulers, and ſaid, why is the Houſe of God forſaken?*" Mr. B. takes occaſion to point out the extreme importance of public worſhip to the intereſts of civil government.

"It was the intention of our Saviour, in planting his religion, not only to give a ſyſtem of doctrines to be believed, and precepts to be practiſed, ſeparately, by each individual; but to form all his diſciples into one church or community, the members of which were admitted into it at baptiſm, and bound to remain in conſtant communion with it. He inſtituted a VISIBLE SOCIETY, into which all Chriſtians were incorporated; and he appointed a ſtanding miniſtry for the public ſervice of the body. 'He gave paſtors and teachers for the perfecting of the Saints, for the work of the miniſtry, for the edifying of the body of Chriſt."

The end and object of this epiſcopal Church, from which no member of the Chriſtian community can ſeparate, without incurring the heavy guilt attached to the ſin of ſchiſm, being duly explained, Mr. B. proceeds to ſhew the indiſpenſible obligation impoſed on all "who bear rule or authority," ſeriouſly and earneſtly to promote public worſhip.

"If

"If it be the duty of the magiſtrate to ſtrengthen the hands of government by the ſanctions of religion, there never was a period when it was more neceſſary to apply and enforce thoſe ſanctions than the preſent day; in which the neglect and diſregard of ſacred things is made the prelude to impiety, in order that impiety may be made inſtrumental to the ſubverſion of the ſtate. The abolition of the ſabbath, and the ſuppreſſion of Chriſtian aſſemblies, were among the chief cauſes which have given continuance to that great change of things effected in France, which aſtoniſhes, and alarms the world. When holy bells no longer "knolled to church," *then* the impious ruler thought himſelf ſecure. He aſked no aid to his government, from the mild enforcements of religion; but took, in her ſtead, deſpotic violence, terror, and diſmay. The ſame end which has been accompliſhed *there*, is attempted *here*, by the ſame means; and, accordingly, thoſe who are moſt hoſtile to the ſtate, are generally the foremoſt to decry public worſhip, and all ſabbatical inſtitutions.

"The Chriſtian laws of our country do, indeed, enjoin the obſervance of the ſabbath, and a regular attendance upon public worſhip. But in this *enlightened* age, which aſſumes not only unbounded toleration, but licence in matters of religion, *who* ſhall enforce them? Such, too often, are the relaxed habits and manners of individuals, that the conſciouſneſs of their own negligence and omiſſions, will ſometimes prevent their official exertions. The open profanation of the Lord's Day is, in ſome meaſure, prevented by the interpoſition of the magiſtrate; but what means are taken to breathe life into the laws, and ſecure that public reſpect to the national religion which is required by the ſtatutes of the realm?"

In the note to page 18, 19, there are ſome judicious obſervations reſpecting the important office of CHURCH-WARDEN, and the duties attached to it, which are too little underſtood, but to which all who are liable to fill that office ought particularly to attend. The ſame note alſo contains ſome good remarks reſpecting the neceſſity of increaſing the number of parochial churches. The whole of the diſcourſe is impreſſive, and richly deſerving of the thanks which the preacher received from the courts of Aldermen and Common-Council.

ART. XXIII. *The Chriſtian Miniſtry exemplified in St. Paul: A Sermon, preached in the Pariſh Church of Boſton, at the Viſitation of the Rev. John Prettyman, D.D. Archdeacon of Lincoln, May 7, 1800.* By Charles Jerram, A. M. 8vo. PP. 34. 1s. 6d. Rivingtons.

THE conduct of St. Paul is very properly holden up by the preacher as an example for the imitation of every miniſter of Chriſt. The practices and the precepts of the Apoſtle are briefly, but accurately, pourtrayed, and the earneſt exhortations to the Clergy to walk in the ſame paths, breathe a becoming ſpirit of Chriſtian piety and humility.

"Ah! what an example of Chriſtian fortitude; of exalted virtue; of heavenly zeal! Where, ah! where ſhall we find a reſemblance

blance of this great Apoſtle! Is it in the ſame cauſe; for the ſame crown of glory; under the ſame Maſter that we are contending? We might almoſt deny that this is the caſe, when we contraſt our inactivity, with his zeal; our timidity, with his fortitude; our love of eaſe, with his inceſſant toil; our faint efforts, with his unwearied exertion; our frequent defeats, with his uniform victory. Does this want of reſemblance originate in a deficiency of motives on our ſide, or inferior ſupports, or leſs glorious proſpects? This cannot be pleaded. Can we want *motives*, ſo long as we are redeemed by the ſame Saviour, and ſanctified by the ſame ſpirit? ſo long as we have the full poſſeſſion of thoſe Chriſtian privileges, which he laboured to procure, and the ineſtimable value of which, we have again and again experienced? Can we want *aſſiſtance* in the arduous combat, ſo long as we have the immutable promiſe, 'Lo! I am with you alway, even unto the end of the world?' Can we want *proſpects*, while 'the bleſſed hope of immortal life' is held forth as the reward of victory? Nothing, alas! can we allege as an excuſe for our comparative ſupineneſs: no reaſon can we aſſign that will not reflect diſhonour upon ourſelves! May 'the Father of Mercies' pour upon us 'a double portion of his ſpirit;' and enable us, like his champion 'for the King of Kings, and Lord of Lords,' to go forth unto victory,' till every enemy ſubmit to the authority of Jeſus, and 'the kingdoms of this world become the kingdoms of our Lord and of his Chriſt."

MISCELLANIES.

ART. XXIV. *Walpoliana.* Two Volumes. 12mo. PP. 370. Philips. 1800.

IF we were not forced to conſider this performance in any other light than that of a lounging miſcellany, a mere tranſcript of literary chit-chat, we ſhould look into it with the ſort of pleaſure which we have often experienced, when viewing thoſe familiarly, of whoſe characters we knew little, excepting from their books. Of ſuch a man, indeed, as Lord Orford, or rather Horace Walpole, long converſant as he was, both with the polite and literary world, we muſt neceſſarily have heard a variety of anecdotes; yet we had no perſonal acquaintance with him. It remained for the Editor before us, to introduce us into his breakfaſt-room, his little parlour, and his library, at Strawberry-hill. There, we freely acknowledge, we have been delighted with that "eaſe and careleſſneſs which Horace Walpole regarded as the principal charms of converſation." And we have been frequently pleaſed with the anecdotes themſelves, excluſive of the manner in which they are told. But here our applauſe muſt ceaſe. We are truly ſorry to report, that there is an indecent levity, and an irreligiouſneſs, or profaneneſs, in many

many of the anecdotes, apophthegms, and jeſts, which to us are extremely revolting, and of which, for the ſake of thoſe ſuperficial perſons into whoſe hands the Walpoliana will fall, we greatly lament the publication.

For the gratification of our readers, we ſhall firſt tranſplant into our pages a few ſhrubs and flowers of ſuperior bloom and fragrance, and then notice the places where

"Carduus et Spines Surgit Paliurus acutis,"

"Vol. XXI. *Paſſionate Temper.*—General Sutton, brother of Sir Robert Sutton, was very paſſionate: Sir Robert Walpole the reverſe. Sutton being one day with Sir Robert, while his valet de chambre was ſhaving him, Sir Robert ſaid, "John, you cut me," and then went on with the converſation.* Preſently he ſaid again, "John, you cut me,"—and a third time; when Sutton, ſtarting up in a rage, and doubling his fiſt at the ſervant, ſwore a great oath, and ſaid, "If Sir Robert can bear it, I cannot; and if you cut him once more I'll knock you down."

"XXIII. *An innocent Miniſtry.*—He uſed to apply a ſtory to the then miniſtry. A maſter of a ſhip calls out, "Who is there? A boy anſwered, 'Will, Sir,' 'What are you doing?' 'Nothing, Sir,' 'Is *Tom* there?' 'Yes,' ſays *Tom*, 'What are you doing, *Tom?*' 'Helping *Will*, Sir."

"XXXVII. *Hours of Compoſition.*—I wrote the Caſtle of Otranto in eight days, or rather eight nights; for my general hours of compoſition are, from ten o'clock at night till two in the morning, when I am ſure not to be diſturbed by viſitants. While I am writing, I take ſeveral cups of coffee."

"XXXVIII *Hume and Burnet.*—I am no admirer of Hume. In converſation he was very thick; and, I do believe, hardly underſtood a ſubject, till he had written upon it. Burnet I like much. It is obſervable that none of his facts have been controverted, except his relation of the birth of the Pretender, in which he was certainly miſtaken: but his very credulity is a proof of his honeſty. Burnet's ſtyle and manner are very intereſting. It ſeems as if he had juſt come from the King's cloſet, or from the apartments of the men whom he deſcribes, and was telling his reader, in plain honeſt terms, what he had ſeen and heard."

"XLII. *George the Firſt.*—I do remember ſomething of George the Firſt. My father took me to St. James's while I was a very little boy. After waiting ſome time in an anti-room, a gentleman came in all dreſſed in brown, even his ſtockings, and with a ribbon and ſtar. He took me up in his arms, kiſſed me, and chatted ſome time,"

"XLVI. *Gray's Politics.*—I never rightly underſtood Mr. Gray's political opinions. Sometimes he ſeemed to incline to the ſide of

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* In tranſcribing this Anecdote, it occurred to us, that if Sir Robert really "went on with the converſation," as reported, it was rather his own fault, than that of his valet de chambre, that he was ſo repeatedly cut. *Rev.*

authority;

authority; ſometimes to that of the people. This is, indeed, natural to an ingenuous and candid mind. When a portion of the people ſhews groſs vices, or idle ſedition, ariſing from mere ignorance or prejudice, one wiſhes it checked by authority. When the governors purſue wicked plans, or weak meaſures, one wiſhes a ſpirited oppoſition by the people at large."

LV. *Phyſiognomy.*—Lavater, in his Phyſiognomy, ſays, that Lord Anſon, from his countenance, muſt have been a very wiſe man. He was one of the moſt ſtupid men I ever knew."

LXXIX. *Hiſtory.*—Smollet's Hiſtory of England was written in two years, and is very defective. Thinking to amuſe my father once, after his retirement from the miniſtry, I offered to read a book of hiſtory. "Any thing but hiſtory (ſaid he) for hiſtory muſt be falſe."

"LXXXVIII. *Mrs. Bellamy.*—I have been reading a book called Mrs. Bellamy's Apology for her Life. To my certain knowledge, one half of it is falſe, and I therefore believe the whole is in the like predicament."

"XCIV. *Biographia.*—I had happened to ſay, that the Biographia Britannica was an apology for every body. This reached the ears of Dr. Kippis, who was publiſhing a new edition, and who retorted that the life of R. Walpole would prove that the biography was not an apology for every body. Soon after I was ſurprized with a viſit from the Doctor, who came to ſolicit materials for my father's life. You may gueſs I very civilly refuſed."

"CXXI. *Contemporary Judgments.*—Contemporaries are tolerable judges of temporary merit, but often moſt erroneous in their eſtimate of laſting fame. Burnet, you know ſpeaks of "our Prior," and Whitlock, of "one Milton, a blind man." Burnet and Whitlock were men of reputation themſelves. But what ſay you of Heath, the obſcure Chronicler of the civil wars? He ſays, "One Milton, ſince ſtricken with blindneſs," wrote againſt Salmaſius, and composed an impudent and blaſphemous book, called Iconoclaſtes."

"CXXIII. *Epiſtle to Chambers.*—The compiler having learned that the celebrated epiſtle to Sir William Chambers was ſuppoſed to be written by Maſon, very innocently expreſſed to Mr. Walpole his ſurprize, that Maſon, the general characteriſtic of whoſe poeſy is feeble delicacy, but united with a pleaſing neatneſs, ſhould be capable of compoſing ſo ſpirited a ſatire. Mr. Walpole, with an arch and peculiar ſmile, anſwered, that it would be, indeed, ſurpriſing. An inſtantaneous and unaccountable *impreſſion aroſe*, that he was himſelf the author; but delicacy prevented the direct queſtion. The compiler has ſince heard a ſuſpicion to the ſame effect, expreſſed by competent judges.* There is, at any rate, reaſon to believe, that Mr. Walpole had a ſhare in that compoſition."

CXXVI.

* That the compiler is himſelf no competent judge of the poetical character, we pronounce without heſitation. We never before heard that "feeble delicacy" characterized the poetry of the author

" CXXVI. *Gibbon.*—The firſt volume of Gibbon's Hiſtory is ſo highly finiſhed, that it reſembles a rich piece of painting in enamel. The ſecond and third volumes are of inferior compoſition. The *three laſt* [the laſt three] ſeem to me in a medium, between the firſt volume and the *two next.*" [next two.]

" CXXXII. *Face-painting.* — Lady Coventry, the celebrated beauty, killed herſelf with painting. She bedaubed herſelf with white, ſo as to ſtop the perſpiration. Lady Mary Wortley Montague was more prudent: ſhe went often into the hot bath to ſcrape off the paint, which was almoſt as thick as plaſter on a wall."

" CXLIX. *Swift.*—Swift was a good writer, but had a bad heart. Even to the laſt he was devoured by ambition, which he pretended to deſpiſe. Would you believe, that, after finding his oppoſition to the miniſtry fruitleſs, and what galled him ſtill more, contemned, he ſummoned up reſolution to wait on Sir Robert Walpole? Sir Robert, ſeeing Swift look pale and ill, enquired the ſtate of his health, with his uſual old Engliſh good humour and urbanity. They were ſtanding by a window that looked into the court-yard, where was an ancient ivy dropping towards the ground. " Sir," ſaid Swift, with emphatic look, " I am like that ivy; I want ſupport." Sir Robert anſwered, " Why then, Doctor, did you attach yourſelf to a falling wall?" Swift took the hint, made his bow, and retired."

" CLI. *George I.*—On a journey to Hanover, the coach of George the Firſt breaking down, he was obliged to take ſhelter in the next country houſe, which belonged to a gentleman attached to the abdicated family. The King was, of courſe, ſhewn into the beſt room, where, in the moſt honourable place, appeared the portrait of the Pretender. The poſſeſſor, in great confuſion, was about to apologize, by pleading obligations, &c. when the King ſtopped him by ſaying, with a ſmile of indifference, " Upon my word, it is very like the family."

" CLXV. *Marriage Extraordinary.* — It is ſingular, that the deſcendants of Charles I. and Cromwell intermarried in the fourth degree."

" Vol. II. XLVII. *Beautiful Proverb.* — Proverbs not only preſent " le bon gros ſens qui court les rues," but ſometimes are expreſſed in elegant metaphor. I was ſtruck with an oriental one of this ſort, which I met with in ſome book of travels: " with time and patience the leaf of the mulberry-tree becomes ſatin."

" CXIII. *Vegetable Origins.*—Turnips and carrots are thought indigenal roots of France. Our cauliflowers came from Cyprus; our artichokes from Sicily; lettuce from Cos, a name computed into *Gauſe*; ſhallots, or eſchallots, from Aſcalon. I have been reading on the ſubject, and was ſtruck with the numerous ideas on

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author of " Caractacus," and of " the Engliſh Garden." Nor from Mr. Walpole's Specimens of Verſe, poor, weak, and affected. Should we ſuppoſe even the preſumption poſſible, that " Heroic Epiſtle" was the product of his pen. *Rev.*

commerce and civilization which may ariſe from a dinner. Will you have a deſert from memory? The cherry and Filbert are from Pontus; the citron from Media; the cheſnut from Caſtana, in Aſia Minor; the peach and the Walnut from Perſia; the plum from Syria; the pomegranate from Cyprus; the quince from Cydon; the olive and fig from Greece, as are the beſt apples and pears, though alſo found wild in France, and even here. The apricot is from Armeni."

"CXXIV. *Britiſh Cattle and Bloodhounds.*—At Earl Ferrers's, Chartley, Staffordſhire, the indigenal Britiſh cattle are ſtill extant. In form they reſemble a deer, and are white, except the ears and tail, which are black; a black liſt alſo runs along the back. In Needwood Foreſt, in the ſame county, bloodhounds are alſo reared, about the ſize of a maſtiff, blackiſh back, belly reddiſh brown."

Among the offenſive articles in this very entertaining miſcellany are numbers xxv. (Eccleſiaſtical Squabble) xxvii. (A Convent) xxviii. (an ignorant Communicant) liv. (Dr. Johnſon) xcvii. (Infidelity) cviii. (Walpole and Maſon) cx. (Gray) cl. (Atterbury) clxvi. (Hurd) of the firſt volume; and numbers iii. (Bruce's Travels) lvii. (Sucking Fathers) lxxx. (Concubinage) of the ſecond.

Theſe weeds, diſgraceful to ſo elegant a garden, will ſoon, we hope, be eradicated. Yet, though all the objectionable paſſages may be expunged in the next edition, we ſhall not forget the literary prejudices, or hypercriticiſms of the Lord of Strawberry-hill, or his faithful Sancho. We ſhall remember, that, with all "his engaging manners, his gentle, endearing affibility," H. Walpole was not a Chriſtian; that, with all "his exquiſite ſenſibility," he avowed himſelf an Infidel.

Art. XXV. *Le Négociant Univerſal, ou Recueil de Lettres Originales de Commerce, écrites par les Meilleures Maiſons de Ruſſie, Hollande, Angleterre, France, Eſpagne, Portugal, Allemagne, Italie, Turquie, &c. Avec une Table Alphabétique des Termes Uſités Dans le Négoce. Ouvrage propre à ſervir de Modèle à une Correſpondance Françoiſe, & à former le vrai Style Commercial. Utile aux Nègocians, Marchands, Commis, &c.—A l'Uſage de la Jeuneſſe Angloiſe qui ſe deſtine au Commerce.* By G. Keegan. 8vo. Pp. 312. Vernor and Hood. 1799.

THIS collection of letters muſt be highly uſeful to young men, in the mercantile world; as it will enable them, with little attention and trouble, to make themſelves complete maſters of the true and correct ſtyle of commercial correſpondence, which cannot be attained, but with conſiderable labour, without ſuch a guide. It is needleſs to obſerve that *original* letters are much better calculated to convey this neceſſary ſpecies of knowledge, than any, the moſt laboured, productions of the moſt ingenious maſter.

REVIEWERS REVIEWED.

ART. XXVI. *The Hiſtory of Devonſhire, in three Volumes Folio.* By Mr. Polwhele.

(*Continued from* P. 104. Vol. VI.)

THE firſt volume commences with a ſketch of the Natural Hiſtory. On this part of the work, we ſhall quote the ſentiments of the CRITICAL REVIEW as we promiſed; with which we ſhall contraſt thoſe of the *Monthly Review*, the *Britiſh Critic*, and the *European Magazine*.

"We were little pleaſed (ſays the *Critical Reviewer* for March 1799) with Mr. P.'s antiquarian opinions delivered in his Hiſtorical Views, or with his arrangement in the chorographical part of the preſent work; but we knew, that authors of reſpectability had occaſionally deviated into error and abſurdity. To complete our diſguſt, however, a philoſophical ſketch remained, exhibiting great confidence and ſelf-conceit, without the neceſſary knowledge of the ſubject." According to his own report of himſelf, the critic had ranked Mr. Polwhele among authors of reſpectability. This, indeed, ſufficiently appears, from the encomia which he (or his brethren) had regularly beſtowed on all Mr. Polwhele's publications, both in divinity and poetry. How ſtrongly ſoever, therefore, he might have diſapproved "the Hiſtorical Views," it ill became him to expreſs his diſapprobation in terms the moſt unqualified; and to employ abuſive and ſcurrilous language, where (for a firſt offence) a little gentle cenſure would have better anſwered the purpoſe of correction. With reſpect to the *ſketch* before us, the title is, doubtleſs, an unaſſuming one. "After a general deſcription of Devonſhire (continues the Critic) we find a long Chapter on the Air and Weather of that county; but it ſeems to be rather a liſt of ſtorms with their effects than a philoſophical account of facts."——"Springs, Rivers, Harbours, and the Sea, form the ſubjects of the third Chapter. The ſprings are not important, in a medicinal view, as they ſeem, in general, to be only ſlight Chalybeates. The rivers are traced from their ſources to the ſea, with a ſketch of the country through which they flow. The deſcriptions are ſufficiently clear, though not very intereſting." We agree with the Critic in his ſubſequent obſervations on Mr. P.'s Theory of the Tides. "What the hiſtorian has remarked, concerning the change of courſe in many rivers, is curious; and, *if correct*, is of local importance." If correct! With what reluctance does this candid Reviewer allow the leaſt credit to our author! In the Chapter on Mineralogy, the Reviewer finds "deſcriptions appropriate and clear;" but he objects to the notes as ſometimes amplifications, and ſometimes contradictions of the text; not conſidering that the author's plan was hiſtorical, not philoſophical; and that, producing the various opinions of philoſophers, he, in general

neral, reſts ſatisfied in the detail, nor ever writes in the ſtyle of a profeſſed mineralogiſt.

In the fifth Chapter we have "a correct account of ſome trees, particularly Oaks and Beeches; and arguments are adduced to prove, that the Eſculus was really the Oak, and not the Horſe-cheſnut, as ſome reſpectable authors have ſuppoſed. This chapter, however, furniſhes a ſubject for reprehenſion, in the ridicule and contempt with which Mr. P's correſpondents are treated." But the Critic has forgotten the indignities, of which Mr. P. complains, we fear, too juſtly. Beſides, what the Critic repreſents as "ridicule," is merely a conciſe expreſſion of diſſent; eſpecially in the caſe of C. of whom Mr. Polwhele makes honourable mention in the poſtſcript; and notices, in ſeveral parts of the work, in terms of ſtrong approbation. From the remaining chapters very favourable extracts are given; though, whenever the Reviewer could "ſet down aught in malice," he has eagerly ſeized the opportunity. Through upwards of nine pages, a conſtant effort to cenſure ſeems to have been made, but without ſucceſs. Much to Mr. P.'s advantage as the extracts are, they were evidently ſelected by the Reviewer, as matter for animadverſion. The concluding paragraph of the critique (if ſuch it may be called) plainly diſcovers the Reviewer's ſpirit of detraction. "The *oxen* and *ſheep* of Devon have been often noticed by *agricultural* authors; but from the hiſtorian of the county, we expected ſome farther account of the latter, and of their *fleeces*, if, indeed, as we have heard, the principal *manufacture* of Devon be connected with their peculiar qualities. In this reſpect, however, we may have been miſinformed." The Reviewer, had he looked through the Table of Contents, might have ſeen that *agriculture* and *manufacture* were the ſubjects of ſeparate ſections in the General Hiſtory, and have concluded, that the oxen, and ſheep, and the fleeces of the latter would be farther noticed, and deſcribed at large, in thoſe appropriate ſections.

In turning to the *Monthly Review*, it is curious to obſerve, that ſeveral of thoſe paſſages, which are marked with cenſure by the Critical, are there extracted, approved, or applauded, as ſpecimens of learning and ingenuity. We have now an article before us (Monthly Review for October 1798) in which candor and impartiality are not leſs diſcoverable than a complete knowledge of the ſubject. "The hiſtory of a county executed to good effect, may be almoſt regarded as an Herculean labour: it ſeems to exceed the ſtrength, the abilities or the life of any one man; and, with *all* the aſſiſtance that he may obtain, it will prove a ſevere trial of his ingenuity, application, and judgment. We ſpeak of thoſe who undertake the employment with right intentions: and, as ſuch, Mr. Polwhele, we cannot doubt, experiences the truth of the remark."——"To diſcover the head and to trace the courſe of rivers, is an agreeable amuſement; and when admitted with attention, as in this inſtance, it furniſhes remarks that are inſtructive as well as entertaining." Speaking of the fourth Chapter (which to the Critical is but a "ſplendid piece

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Mundic", the Monthly Reviewers apologize for their comparatively ſlight notice of the hiſtoric and ingenious diſſertation." "In the ſix remaining Chapters, variety of entertainment is furniſhed for different readers." "We apprehend, that Mr. Polwhele here preſents us, with a very valuable part of his work, and that it will accordingly obtain from the public a candid and approving reception. We have peruſed his pages with pleaſure." "In a poſtſcript, the Hiſtorian complains of ſome ungenerous or injurious treatment; but he makes, at the ſame time, handſome acknowlegements to thoſe who have favoured him with their aſſiſtance."

The correſponding article in the *Britiſh Critic*, (ſee B. C. for Nov. 1799) is the performance of a maſterly hand; exhibiting, through thirteen pages, a very copious account of the Natural Hiſtory of Devonſhire. "We reſume our obſervations (ſay the Britiſh Critics) on the Hiſtory, &c. by Mr. Polwhele; an author to whoſe genius we have often had an opportunity of paying our tribute of commendation, and who appears, from the work before us, to unite to that genius, the very important qualities of induſtry and perſeverance." "Mr. P. has had no profeſſed coadjutors in his laborious undertaking, but he has judiciouſly availed himſelf of the aſſiſtance of thoſe perſons, who might be willing to communicate it." "We conſider all the boldneſs and energy of the enterprize, as belonging excluſively to himſelf." "We truſt that a generous and diſcerning public will never ſuffer ſuch a man to be ſo employed, without extending to him protection and encouragement by a liberal patronage." "He modeſtly profeſſes the preſent volume, to be only a *ſketch*." "Mr. Polwhele's genius frequently ſhows itſelf even in the trammels which he has impoſed upon it; and his deſcriptive powers enliven the dull monotony of technical detail." "The copious extracts, which we have made from the preſent work, muſt convince our readers, that it poſſeſſes conſiderable merit. In the courſe of our Review of it, we have, indeed, pointed out a few imperfections; but, if we conſider the magnitude and the difficulty of the undertaking, thoſe imperfections muſt be loſt, in the general approbation to which he is fairly entitled. Although Mr. P's. ſtyle ſometimes betrays marks of haſte, it is, in general, chaſte and correct, and ſuited to his ſubject." "We cannot take leave of this author without thanking him for the amuſement and information he has afforded us, in his valuable performance, and expreſſing our wiſhes, that it will ſoon be in our power to congratulate *him* on the honourable and ſucceſsful termination of hiſtorical labours, and the *public* on being put in poſſeſſion of the fruits of them."

The critic of THE * EUROPEAN MAGAZINE, is not unknown to us, as an ingenious writer under the ſignature of *I.* though we cannot gueſs at his perſon: his account of Mr. Polwhele is equally favourable. "To the induſtry and talents of Mr. P, the public have been indebted for much amuſement and much inſtruction. The

* See European Magazine for March, 1798.

great object, that now engages his attention, muſt, when compared, form a valuable addition to the Provincial Hiſtory of our country; and viewing it as the work of an individual almoſt unaided, we cannot withhold the meed of praiſe due to learned labours ſo uſefully directed." The Reviewer then preſents his readers with a variety of extracts; declares that of "Provincial Hiſtories he knows very few with ſtronger claims to public encouragement than the preſent;" and concludes with "wiſhing Mr. P. health and ſtrength, to proſecute to its juſt concluſion, this moſt laborious, but highly uſeful undertaking."

(To be continued.)

ART. XXVII. *A Review of the Review of a New Preface to the ſecond Edition of Mr. Jones's Life of Biſhop Horne, in the Britiſh Critic, for February*, 1800. *In a Letter to a Friend.* By a A. J. N. The Second Edition. To which is added a Poſtſcript. 8vo. PP. 24. Hatchard. London. 1800.

IT ſeems, by the following "Advertiſement," that the author of this ſpirited little tract was of opinion that it was well adapted to the ſecond department of our work, but that he was reſtrained, by motives of delicacy, from ſending it to us.

"On a ſuppoſition that the following Review, received from a friend, would not be an agreeable preſent to the Britiſh Critic; that it might be indelicate to offer it to the Anti-Jacobin; and, having no wiſh to encourage the Monthly or Critical Review, I have determined to let it take its chance by itſelf."

We ſhall not now enter into the juſtice of theſe motives of delicacy reſpecting ourſelves. We can only ſay, that we have ever been accuſtomed to conſider the *Britiſh Critics*, as embarked in the ſame good cauſe with ourſelves; as bound to the ſame port, though not ſteering preciſely the ſame courſe in order to reach it. But on this, as on all other occaſions, we ſhall rigidly adhere to the maxim,—Amicus Socrates ſed magis Amica *Veritas*. The object of this tract is to laſh the writer of ſome articles in which Mr. Jones is cenſured with more ſeverity than decorum, for his *Hutchinſonian* principles. Of theſe principles we have hitherto forborne, from motives formerly aſſigned, to give our opinion; but we have allowed, and ſhall continue to allow, the friends and opponents of the Hutchinſonian doctrines, to ſpeak for themſelves. Without farther comment, therefore, we ſhall proceed to make ſuch extracts from the work, as will enable our readers to underſtand the nature of this literary diſpute; and in doing this, we ſhall have the pleaſure of laying before them a letter to the Britiſh Critics, from the late excellent Mr. Jones, relating to ſome of their animadverſions on a tract which he publiſhed in 1793.

"THE

"THE TRINITARIAN ANALOGY.

"*In a Letter to the Editor of the Britiſh Critic, for October* 1793.

"SIR,

"The nature and deſign of the Trinitarian Analogy, as it hath been ſtated in the four preceding Numbers, is ſuch, that it may be ſuppoſed to have come from ſome perſon, who covets no praiſe, and fears no cenſure. You have allowed him the merit of a little *good ſenſe*; to which, however, in my opinion, he has but a doubtful title. For, if this great argument, ſo plainly founded on divine Revelation, and ſupported by evidence, old and new, from every quarter, is ſo ſlightly noticed, and thrown aſide as a trifle, by perſons in whom the world expects to find ſuperior learning, and from whom writers, on the Chriſtian ſide, have hoped for that candour and juſtice which they have hitherto not met with from others; it muſt ſurely have been an act of indiſcretion to truſt it with the public, ſuch as *good ſenſe* would not eaſily have fallen into. Give me leave, therefore, to explain how this happened.

"The incident, which gave occaſion to the compoſing of theſe papers, is truly related in the preface. The publication of them was not at firſt intended. But a late learned and excellent perſon, who was not only a ſtrenuous defender of the Chriſtian cauſe, but a great ornament to the Chriſtian ſociety, was heard to ſay, that, if ſuch a man as *Dr. Prieſtley* was ever to be converted to the belief of Chriſtianity, nothing would be ſo likely, in his opinion, to produce that effect, as a ſight of that alliance between natural and divine Truth, which Revelation hath pointed out to us; meaning that very Alliance, or Analogy, in particular, which hath here been traced with ſo much care and attention. Of this, when it firſt occurred to him, he wrote the following memorable words: 'I have found information enough to give me an idea of the ſpiritual agency of the Divine Perſons in the redemption of mankind; an idea, which I could never have expected, or thought it poſſible for man in the body to have; and which hath fixed me faſt to the rock of my ſalvation by an anchor of the ſoul, both ſure and ſteadfaſt, never more to be toſſed about upon the waves of ſcepticiſm or infidelity.'

"The author, therefore, could not think it quite improbable, that with perſons of fewer prejudices, and better inclinations, the ſight of ſuch a thing might poſſibly be productive of ſome good effect; with which hope he ventured to ſend it abroad. For if it be once admitted, that nature affords a viſible teſtimony to the myſteries of Chriſtianity, as is here demonſtrated, the diſpute with Philoſophers is at an end; and, for the moſt diſtant proſpect of ſo deſirable an event, I would, at any time, hazard my reputation.

"In the firſt paper, I have contended, according to the eſtabliſhed opinion, which is undoubtedly right, that the doctrine of the Trinity ought to be believed upon the *teſtimony of God*; but if men call out for *ſimilitude of truth* in what is *known*, before they will receive what is *unknown*, to human reaſon, we are then ready to meet them upon their own ground. I do therefore wiſh that you had ſhewed

your readers, in as few words as poſſible, *what* the argument is, what is the *deſign* of it, and to what ſort of *perſons* it is more particularly addreſſed, as an *argumentum ad homines*; which, if it ſhould not ſucceed ſo often as it might be wiſhed and expected, no harm is done. All the common arguments remain, and may ſerve to keep plain Chriſtians in the way of truth, as they have done hitherto; and, as thoſe philoſophers, who are unhappily diſaffected to it, we muſt leave them to go on in their own way, producing a new crop of hard words every year, till they ſhall be brought to a better underſtanding of *things*: and then they will do as much good, as they are now diſpoſed to do miſchief. For, ſuppoſe twenty perſons to be perſuaded, in the ordinary way of reaſoning, that Chriſtianity is *not falſe*; one ſingle man, who is brought over to love and admire the *wiſdom* of it, will, probably, be worth them all: and I look upon *this* as the certain effect of my argument, where it has any effect at all.

"Soon after the papers, which contain it, were printed off, it was reported, that a copy of them had been handed, without the author's conſent or knowlege, to Dr. *Prieſtley*: with what ſucceſs he never heard. But what that learned gentleman publiſhed, ſoon afterwards, in his addreſs to his friends, the French philoſophers, who are extirpating Chriſtianity as faſt as they can, leaves us utterly without hope that any good effect is to be expected from that or any other application of the kind. Many years ago, that excellent controverſaliſt, Mr. *Charles Leſlie*, publiſhed his *Short Method with the Deiſts*; originally compoſed for the private benefit of the Duke of *Leeds*; the deſign of which was to give a demonſtration of the *facts* of Chriſtianity. For, argued he, no man can poſſibly deny the *doctrines*, if he admits the *facts* by which thoſe doctrines were firſt proved to the world. But, in Dr. Prieſtley, we ſee a melancholy example of what Mr. *Leſlie* thought impoſſible; he having actually borrowed (or ſtolen) that author's ſingular demonſtration of the facts of Chriſtianity, without any mention of his name (of which you ſhould have given your readers ſome notice) while he denies the doctrines which thoſe facts were intended to prove. *Mahomet* did the ſame, as the learned Mr. *Bryant* hath, of late, very well obſerved. This impoſtor allowed ſo many of the facts, that he ought to have taken the doctrines with them; but, like our philoſophical Doctor, he denied them all, and publiſhed a new ſet of his own manufacture. *Mahomet*'s view was to raiſe a party againſt the Chriſtian world; and the Doctor makes no ſecret of it, that he is actuated by a like ſpirit of proſelyting. While ſuch a perſon is ſo buſy in working upon others, nothing can be done upon himſelf; and I am one of thoſe who always conſidered his caſe as a hopeleſs one. I have watched the ways of mankind very attentively; and I find they reject many things, not becauſe they doubt of them, or conceive them to be falſe, but becauſe they do not *like* them. *Judas* always knew that his Maſter was the true Meſſiah; he only diſcovered, that he was not ſuch a Meſſiah as would do for *him*. The philoſophical leaders in France are not ſo bereaved of their wits, as to diſbelieve the being of a God; they have only diſcovered, that

that anarchy, murder, and ſacrilege, will not conſiſt with the worſhip of him, ſo they caſt him off, till he ſhall caſt off them; which will happen in its time, as it did to the Jews.

"I think it highly proper, that, in a popular undertaking as yours is, all appearance of ſingularity in judgment ſhould be avoided, and the temper of the age ſubmitted to, ſo far as it may be done, without any mean arts of adulation on the one hand, or ſuppreſſion on the other; for which your enemies would hold you cheap, and your beſt friends would be afraid of you. Every ſincere reformer of the times, in which he lives, muſt conſider himſelf as a phyſician to ſqueamiſh patients, who will touch no medicine unleſs it is palatable or faſhionable; he muſt do good to the world againſt its will; and perſevere, as well as he can, under the honeſt encouragement of the ſanguine, the cold approbation of the prudent, the contempt of adverſaries, and the ſilence of many who think rightly, but are afraid to ſpeak. That you may always be mindful of thoſe reaſonable expectations with which the friends of this Church and Government, at a very critical time, have given you ſuch ample encouragement, is the hearty wiſh of

Your conſtant Reader, and
humble ſervant,

Nov. 20, 1793. *The Author of the Short Way to Truth.*

"When you have read the foregoing letter, I have a notion you will think it hardly credible it could be forgotten by the editor, as I was willing to ſuppoſe; and, if remembered, you may wonder how it could be remembered to ſo little purpoſe. Incorrigible, as it were, he goes on reviewing in the ſame flimſy way as before, notwithſtanding the uſeful hints given for doing it to better effect; and, when you conſider the perverſe, malevolent interpretation put on the gentle reproofs and friendly admonitions of the Letter-writer, by the Editor, you will be reminded of the Apoſtle's queſtion to the Galatians, *Am I therefore become your enemy, becauſe I tell you the truth?*

"By this early offence that is, of not doing what they ought to have done) we forfeited (ſay they) the expectation of his (Mr. Jones's) ſupport and aſſiſtance. I do not know what the gentleman's expectations might be; but, methinks, Mr. Jones did pretty well for them. By his zeal and exertion the Society for Reformation of Principles was ſet on foot: he made a collection of excellent tracts, publiſhed under the title of *the Scholar armed*, in two volumes, for the uſe of ſtudents in divinity; (which, by the bye, have not been recommended as they deſerved) and he was the means of *eſtabliſhing the Britiſh Critic*; of which the Editor and his friends are now reaping the profits. If Mr. Jones's other avocations had left him leiſure to give farther aſſiſtance to the Britiſh Critic, it would have added much to the credit of the work; but it certainly had no claim upon him. With the care of a pariſh, to which he was indeed a bleſſing; with attention to his pupils, whom he was anxious to ſend forth into the world, from under his inſtruction, well-rooted and grounded in ſound principles; and with his private literary ſtudies, which had ever the glory of God for their object;

object; his time was fully employed; and might surely be excused from contributing to the support of the Review by his labours, without the *uncharitable* insinuation of having *resentment* for his motive.

"So much for the British Critic. We have weighed him in the balance; and I believe you will allow he is found wanting: wanting in justice to the author whom he reviewed, by supposing he was *beside himself* (as Festus did Paul) when he was *speaking forth the words of truth and soberness*; wanting in justice to his readers, by pretending to give them the *Review* of a work, and concealing from them the greatest part of it; as the chief priests, with a view to stifle evidence, consulted that they might put Lazarus also to death; and wanting in argument; for he produces none; having recourse to bare assertion and his *ipse dixit*, instead of it, and substituting railing for reason. If he had indulged his readers with a fair account of the tract, instead of representing it as not worth notice, it might have induced them to look into the tract itself, and then many of them might have been heard to say, what a gentleman *did* say, into whose hands it was put, 'If *this* be *Hutchinsonianism*, it is only another name for *Christianity in perfection*.' But I trust Mr. Jones's character, as an author, is too well established for any work with *his* name to it to be disregarded, because some critics speak evil of those things which they know not; and any tract of his, relating to *interesting points in philosophy and theology*, will engage the attention of the learned and pious, however lightly treated by others.

Regard for an old friend, no longer able to speak for himself, for whom you likewise had a great regard, induced me to make these animadversions; not doubting they would be acceptable to you, as a free-will offering of a grateful heart. If you think the letter will be useful to others, and afford them any satisfaction, you are at liberty to print it. If it should serve to convince the Reviewers of their error, and lead them to acknowledge, with Joseph's brethren, *we are verily guilty concerning our brother*, the end will be answered; for their amendment, not their disgrace, is the object."

This castigation not producing the expected effect, the following postscript was subjoined to the second edition of the Review.

"*P. S.* Contrary to my expectations, the authors of the British Critic have taken notice of your correspondent A. I. N. in their review for *April*. I thought they would prudently have passed him over in silence; but they *could* not; their evil genius would not let them. Instead of proving themselves wiser to-day than they were yesterday (which they had an opportunity of doing, by candidly confessing they had been in the wrong) they adopt a notion, that wrong, persisted in, becomes right; and so they pursue their old course. Their motto is not, *Let the galled jade go wince, our withers are unwrung*; for they feel plaguy sore. If you throw a stone at a dog and he yelps, you may guess you have hit him.

"Mr. Jones (they say) had several friends of less genius and judgment than himself, who blindly deemed him infallible. In that number" (i. e. of less genius and judgment than himself) 'we could not

arrange

arrange ourſelves.' Modeſt gentlemen, indeed! Be not wiſe in your own conceits: he that exalteth himſelf ſhall be abaſed. Mr. Jones's FRIENDS, not ſo high-minded, were ever ready to bow to his *ſuperior* genius and judgment; and, without 'blindly deeming him infallible,' they certainly think, that, take him for all in all, they 'ne'er ſhall look upon his like again.'

"The Reviewers allow (reluctantly enough, God knows) 'that he belonged to, perhaps formed, (why *perhaps?* when they know he *actually did* form) 'the ſociety, which firſt propoſed the plan of ſuch a review.' No, pardon me gentlemen, *dele* SUCH—if you pleaſe—he propoſed the plan of a Review, but not *ſuch* a Review as the Britiſh Critic has turned out. His Review was one, in which the temper of the age was to be ſubmitted to, ſo far as it might be done, without any mean arts of adulation on the one hand, or *ſuppreſſion* on the other. Theſe worthy wights have very treacherous memories; they continually ſtand in need of a flapper.

"But the Review (ſay they) might have periſhed a thouſand times" (once would have been enough) "before he, or many of his admiring friends, would have written a ſingle line to ſupport it:" (and, if they had, there was no ſecurity for its not being garbled and ſpoiled in the paſſage by their *ars critica*) "and, the moment we appeared not to adopt all his opinions, he and they complained of it.' Complained *of it!* complained of *what?* Not that the Reviewers did not adopt all his opinions, which is a groſs miſrepreſentation; but that they did not, in their inquiſitorial capacity, lay the opinions fairly before their readers, and leave them to judge for themſelves. But why are the critics ſo peeviſh; why ſo fretful, as they ſeem to be? Mr. Jones's 'many admiring friends' 'bear no malice nor hatred in their hearts:' they are ready to return good for evil, and would be happy to provoke the gentlemen to good works and a better underſtanding of things. No man, to be ſure, when he hath lighted a candle, putteth it under a buſhel, but on a candleſtick: and the Britiſh Critic is very right in ſo doing; but, if his candle burn dim, (which it is very apt to do) or there be a thief in it, why ſhould he be angry with a friend for ſnuffing it, that it may give more light? Or, having put his own candle on a candleſtick, why ſhould he be ſo anxious to put Mr. Jones's under a buſhel?

"The preſent tract (they obſerve) may be conſidered as a ſpecimen of the kind of publication which thoſe friends would have produced by themſelves." What a home thruſt! There we have him, ſays the Britiſh Critic, under the fifth rib. But ſhould they not have given ſome ſpecimen of the tract, that their readers might have known a little, what kind of a thing it was?

"Its attack upon us turns chiefly upon this (which, take my word for it, gentle reader, it does not) 'that we did not enter into a detail and diſputation, which we thought, and ſtill think, unneceſſary:' that is, in other words, they are wiſe enough to know what they wiſh to conceal from vulgar eyes; that they are mainly ignorant of the ſubject, and that truth is not to be ſpoken at all times."

MISCELLANIES.

THE QUAKERS.

IT is not without reluctance that we purſue our animadverſions on the principles and conduct of the Quakers (which, however, it muſt be obſerved, have been extorted from us by the bold challenge and raſh aſſeverations of their new champion, Mr. Bevan), at a time when a popular outcry has been raiſed againſt them, on a charge wholly unconnected with, and totally diſtinct from, every accuſation which we have been compelled to ſubſtantiate againſt them. Our accuſations are principally confined to their religious and political tenets, as being inimical to the conſtitution of this country, eccleſiaſtical and civil; and, God forbid! that this controverſy ſhould expoſe the objects of it to the fury of a mob, which, however compoſed, and for whatever purpoſe collected, we hold in abhorrence!—The charge of foreſtalling or engroſſing corn, which has been, very improperly, urged againſt the Quakers in the publick prints, is, we doubt not, the reſult of perſonal enmity, or popular prejudice; but if it were as true, as we believe it to be falſe, the law is open to every man, for the correction of ſuch abuſe, and they who have recourſe to any other means for the infliction of puniſhment, either for pretended or for *real* offences, commit a crime of much greater magnitude, and pregnant with more fatal conſequences, than that which they aſſume an authority to correct. Againſt every *unjuſt* charge, and againſt every ſpecies of *perſecution*, we ſhall be always as forward to defend the Quakers, as every other deſcription of our fellow-ſubjects. We have deemed it neceſſary to ſay thus much, in order to obviate every imputation of malice, and to prevent the poſſibility of miſconception, reſpecting our motives, for continuing our controverſy with the Quakers, until we ſhall have fully confuted all their arguments; and for inſerting any farther information reſpecting their religious or political principles.

A NEW QUAKER MISSIONARY.

TO THE EDITOR.

SIR, *Norwich, Sept* 1, 1800.

HAVING frequently obſerved, in your excellent publication, juſt and uſeful ſtrictures on the principles and conduct of the people, who, for what reaſon I know not, call themſelves Friends, I take the liberty to inform you of the late behaviour of ſome of them in this city. As if the ſtock of hypocriſy and malignity poſſeſſed by too many of our *native* Quakers were inadequate to the demands

demands of the ſect, they are in the habit of making an annual importation from America. Laſt autumn the impertinent, propheſying *Mrs. Harriſon* (the wife of a *taylor* of Philadelphia), who had the impudence to ſtop His Majeſty at Kew, and *order* him, in the name of God, to make peace, returned to her own country, and, as it were on purpoſe to ſupply her place, a woman of the name of *Coggeſhall* ſoon after arrived. This female ſtentor, whoſe whinings and bellowings have, for ſome time, diſguſted her hearers in Norwich, aſſumed, yeſterday, a more bold and ſeditious tone than I recollect to have heard from the mouths of any of her predeceſſors, of either ſex. For a conſiderable time her incoherent rant was confined to predictions of ruin to this country; but, upon perceiving ſome ſoldiers, who had, it ſeems, been attracted by the novelty of the ſcene, ſhe addreſſed herſelf directly to them, in terms the moſt daringly ſeditious, ſtigmatiſing their profeſſion as unlawful, inſiſting on the criminality of their continuance in it, urging them *to return to the ways of peace, to ceaſe to ſerve the prince of the powers of the air*, and threatening them, in caſe of non-compliance, with the puniſhment promiſed in ſcripture, that *he who lives by the ſword ſhall periſh by the ſword.*

There is no doubt but the ſoldiers retired from this impudent exhortation with no other feelings than thoſe of diſguſt and contempt; but, in this caſe, as in every other, the will ought to be taken for the deed, and, becauſe the canting ſybil may fail in her intentions, her conduct ought not, for that reaſon, to paſs unnoticed, or unreproved.

The ſelfiſh refuſal of the Quakers to join in the *Voluntary Contributions*, their obſtinate oppoſition to every meaſure for raiſing money to carry on the war againſt France, and their laviſh diſtribution of caſh, clothing, &c. amongſt the priſoners taken from our inveterate enemy, leave us little reaſon to doubt that this perverſe ſect ſtill remains to be what it always was, the foe of Monarchy and the friend of Republicaniſm. But, nothing ſo ſtrongly confirms this truth as their maintaining a ſtrict and ſyſtematic intercourſe, a regular exchange of information and intrigue, with the Republicans of the American States. Not content with the tardy operation of the muddy *ſpirit* of our iſland, they find it neceſſary to refine, to enliven, and invigorate it with frequent ſupplies from the double-diſtilled Demon of America.

I am, your's, &c.

A. B.

P. S. Siſter Coggeſhall has left two children to the care of the Lord, whilſt ſhe is come acroſs the Atlantic to take care of us: a ſtronger inſtance of univerſal benevolence is not, perhaps, to be found, except in the conduct of Rouſſeau, who, while he was melting in love for mankind, ſent his own offspring to the workhouſe.

TO THE EDITOR.

SIR,

THE anxiety diſplayed by you, on all occaſions, to defend the eſtabliſhed church of England againſt every aſſailant, and, more eſpecially, the handſome manner in which you recently introduced the ENDEAVOUR SOCIETY to the notice and protection of the public (an introduction which has already been attended with very beneficial effects), embolden me to lay before you a ſtatement of facts relating to that ſociety, interſperſed with obſervations, in the admiſſion, abridgment, or rejection of which, you are at full liberty to exerciſe your diſcretion, in its utmoſt plenitude.

It having been determined by the Society to have two ſermons preached for its benefit, that is, to promulgate its principles, and to enlarge the ſphere of its utility, a requeſt was made to the Rev. GERRARD ANDREWES, one of the preachers at the Magdalen and the Foundling, to preach in the morning of the 20th of July; and the pariſh church of St. George, Southwark, was the place fixed upon for the purpoſe. One of the members, being in habits of friendſhip with the rector of the church, who reſides at another living in the country, wrote to him for the neceſſary permiſſion to have the uſe of the pulpit, for the gentleman who had kindly promiſed to preach for the Society. The worthy rector, in his anſwer, wiſely enforced the neceſſity of caution in granting ſuch permiſſions, in general, but acknowledged, that, from the account given him of the principles of this Society, he felt that he ought to accord it, in the preſent inſtance. Notice of the propoſed ſermons was accordingly given in the church on Sunday the 13th. On the Tueſday following, the *lecturer* wrote a note to the ſecretary of the Society in which he expreſſed his belief that he had a right "to *withhold* the pulpit in the morning," but that he would not "on any account give it up in the afternoon." This extraordinary claim induced the gentleman, who had applied to the rector, to write a note to the lecturer, expreſſive of his ſurprize, that any oppoſition ſhould be made to a ſociety "eſtabliſhed for the expreſs purpoſe of propagating thoſe *orthodox principles* which every member of the eſtabliſhed church, who is not a *traitor to his truſt*, muſt contribute to propagate to the utmoſt of his abilities," declaratory of his determination to have the pretended right, ſo prepoſterouſly aſſerted by the lecturer, fully inveſtigated, "and, of courſe, its abſurdity fully expoſed;" and ultimately avowing his intention, if ſuch conduct ſhould be perſevered in, to appeal to a ſtill higher authority than the rector's. The curate of a neighbouring pariſh alſo interfered, with equal officiouſneſs and impertinence, commending the reſolution of the lecturer, and declaring that were he, in his place, he would refuſe the pulpit and prevent, by force, any clergyman from entering it.

Now, Sir, it is curious to obſerve that the Society had fixed on a day when the lecturer himſelf had no right to enter the pulpit, until

until the afternoon ſervice was finiſhed; for this is the caſe, on the third Sunday of every month. A circumſtance of which theſe pertinacious gentlemen appear to have been totally ignorant, though it was the bounden duty of one of them to keep it conſtantly in his mind. But, Sir, I apprehend, from your former obſervations upon *lecturers*, you will be induced to agree with me, that, at no time, has a *lecturer* a right to with-hold the pulpit, either from the rector himſelf, or from a clergyman whom the rector has allowed to uſe it: at leaſt, if I be miſtaken, I think it high time, that the matter ſhould be clearly underſtood, in order that rectors may in future exerciſe proper caution in the admiſſion of lecturers to the uſe of their pulpits; if indeed this non-deſcript ſpecies of miniſter be ſtill to be tolerated in our church.

The rector of St. George's being apprized of the conduct of the lecturer exerted his authority with becoming energy; and abſolutely forbade him to enter the pulpit before five o'clock in the afternoon. Conſequently the oppoſition was withdrawn; on the appointed morning the lecturer read prayers, and immediately after, abruptly left the church. You, Sir, who know how to appreciate the principles and the abilities of Mr. Andrewes, will not ſuſpect me of exaggeration when I aſſure you, that he preached one of the beſt and moſt impreſſive ſermons that ever was delivered from a pulpit. His text was, from the *Corinthians*, "*we preach not ourſelves, but Chriſt Jeſus the Lord.*" He explained, *with his uſual ability*, the nature of ſchiſm and of ſchiſmatics, both in and out of the church; he expoſed, in a ſtrong and luminous point of view, the teachers of falſe doctrines and the danger of liſtening to them; he ſhowed in what manner ſuch teachers perverted detached paſſages in the Scriptures, with a view to miſlead their congregations, and to give a fraudulent ſanction to their own fantaſtical and miſchievous notions; and he declared that ſuch men might aſſume any appellation they pleaſed, but that certainly they were not the miniſters of God; for God would be ſerved in his own way, and would not ſuffer his creatures to chuſe the mode in which they would worſhip their Creator. Every poſition which he advanced in this ſermon was fully ſupported by the adduction of ſcriptural proof. His appeal to the charitable feelings of his audience was maſterly, and, adverting to the Chriſtian adage, that, *charity will cover a multitude of ſins*, he reminded them that their charitable deeds would be remembered at that day, when the Saviour of the world would judge the ſins of his people.

This diſcourſe became the ſubject of much converſation in the pariſh, and the Lecturer determined, if poſſible, to remove the impreſſion which it appeared to have made. He, accordingly, on the following Sunday (July 27th) delivered a Sermon, in which he pointedly and violently attacked Mr. Andrewes's Diſcourſe, and the Society for whoſe benefit it was preached. From a text which, without the groſſeſt perverſion, muſt appear to every one to afford a complete ſanction to the doctrine of Mr. Andrewes, "Endeavouring to keep the unity of ſpirit in the bond of peace," he undertook to deduce a

very

very different concluſion. In his ſtrange attempt to define what the Apoſtle meant by *unity of ſpirit*, he contended, that people were not obliged to agree in every form or ceremony of religion; for one man might pray as well *without a form* as another with a form; as well praiſe God with a *hymn* as another with a pſalm. Theſe, he ſaid, were differences in which *every man was allowed to judge for himſelf*, and could not relate to *the unity of ſpirit* mentioned by St. Paul. He obſerved, "that every Miniſter at his ordination ſolemnly ſwears (Mr. Andrews had made the ſame obſervation, and ſhewed how Schiſmatics, *in the* Church violated ſuch oaths) at the altar to maintain and preach according to the articles and homilies of the church; adding, "and I will venture to ſay, NINE TENTHS OF THESE MINISTERS PREACH DIRECTLY CONTRARY;" then, purſuing this ſtrain of arrogance, preſumption, and falſhood, exclaimed, in a tone of triumph and exultation, "*who* are now the promoters of unity and charity *; and *who* introduce ſchiſm and heterodoxy? Our Saviour in deſcribing *them*, ſpeaks thus; Woe unto *you*, ſcribes and phariſees, hypocrites, who compaſs ſea and land, to make *one proſelyte* and when he is made, he is two-fold more the child of hell than he was; and, again, Woe unto you ſcribes and phariſees, hypocrites, who devour widows, houſes, and for a pretence make long prayers, but *ye* ſhall receive the greater damnation." The members of the Society were here clearly marked by the lecturer as the ſcribes, phariſees, and hypocrites, againſt whom the denunciations of our Saviour were directed!

After maintaining the efficacy of faith, and the inefficacy of good works, he exclaimed (in pointed alluſion to Mr. Andrewes's exhortations to charity, before noticed) "and yet there are men profeſſing to be members and even miniſters of this church who can ſtand in the pulpit and ſay "if you are benevolent, charitable, and diligent in good works (the language of modern *infidels*) they will entitle you to eternal life, and, like the Roman Catholics, tell you, 'Heaven may be purchaſed with a golden coin.' And yet theſe men profeſs to be promoters of unity and charity, enemies of all ſchiſm, and innovation. Can men, who ſwear to preach according to the articles of the church of England, who thus obtrude their heterodoxy for *ſound doctrine*, give a greater inſtance of their own *depravity of manners* and *infidelity in religion* †? Our Saviour thus depicts *them*, wolves in ſheep's cloathing, lions, and tigers, who howl around the ſheep-fold ſeeking whom they may devour."

It is neceſſary to obſerve, that this *correct* and *conſcientious* lecturer here puts into the mouth of Mr. Andrewes ſentiments and language,

* In direct alluſion to the Society, denominated, in its printed rules, "the ENDEAVOUR, or Society for *promoting Unity and Charity*, according to the eſtabliſhed Church of England."

† The Society is eſtabliſhed, as a preſervative "from the dangerous principles of *infidelity*, *depravity in manners*, and *infidelity in religion*."

which,

which, moſt certainly, he never entertained nor uttered, thus not merely aſſuming, but *fabricating*, a fact, for the ſole purpoſe of acquiring a pretext for ſpitting forth his venom, and ſcattering his abuſe! And this, too, in the *pulpit!!* In the ſubſequent part of his ſermon, adverting to the doctrine of *original ſin*, he obſerved that no father and mother ever produced an innocent offspring, and that an examination into the inclinations of infants would ſuffice to demonſtrate their propenſity to error, even *before they are capable of thought*; but he deferred the farther remarks which he had to make, on the main topic of his ſermon, until the enſuing Sunday.

Accordingly on the 3d inſt. he reſumed the ſubject; and proceeded to explain the fundamental doctrines of the Chriſtian faith from the articles of the church of England. Coming to the 17th article, he declared that it taught the doctrine of abſolute predeſtination; the expreſſion in that article "mortifying the works of the fleſh," he expounded to mean mortifying that pride which would ſet up private opinion againſt the doctrines of the Goſpel, as he underſtood them. And the important paſſage, beginning with the words, "ſo far curious and carnal perſons," and ending with thoſe "no leſs perilous than deſperation," he entirely omitted. He contended for the experimental workings of the ſpirit, and ſaid, that the Reformers, who, if they were now alive, would be called enthuſiaſts, were ſo fond of free grace doctrines as to go out of their way to introduce them. He ſaid, that though he thought it a great advantage to poſſeſs a ſcriptural form of worſhip, like the liturgy of the church of England, yet he looked upon thoſe as brethren, who did not adopt that form, provided they agreed with him in fundamental points. And he conſidered the bond of unity, to conſiſt in giving to ſuch perſons the right hand of fellowſhip; but, as for thoſe, who did not hold the true faith, as he had explained it, whether they appeared as tares growing up among the wheat, or as the enemy without, no union, or fellowſhip, could exiſt with them. If it ſhould even happen in any future time, (which God avert) that a ſet of perſons ſhould ſeek to miſlead the church of Chriſt by falſe and phariſaical doctrines, to introduce into it popery and Armenianiſm, he would deſcribe them by the name of the *Endeavour!* Here he betrayed conſiderable agitation; on this ſubject he acknowledged he had been warm; but it had been a ſin to be cool.

He affirmed that if the clergy of the church had preached the true doctrines of the Goſpel there would not have been either Methodiſts or meeting-houſes. And he reprobated every clergyman who either played at cards or went to the play-houſe, which practiſes, he ſaid, were forbidden by the *canons!* In one part of his diſcourſe; alluding to the members of the *Endeavour Society*, he repreſented them as more unenlightened than *Hottentots*, and as deſerving the abhorrence of a Chriſtian!

This, Sir, is a brief but faithful account (which, if neceſſary, could be ſubſtantiated by the oaths of moſt reſpectable perſons) of the moſt wanton and unprovoked attack, which was ever, I conceive,

ceive, made from a pulpit; an attack upon a clergyman, highly reſpected by all who know him, for his faithful and diligent diſcharge of all the duties of his ſtation, and for his exemplary conduct in every department of life; and upon a Society, inſtituted for the laudable purpoſe of affording bodily relief and mental inſtruction to the poor and the ignorant, and many of whoſe members have diſtinguiſhed themſelves by the ſoundneſs of their principles, and the ſtrength of their attachment to our civil and religious eſtabliſhments. But how can we wonder at any perſonal attack from an individual whoſe audacity extends to the infliction of his wild cenſures on *nine-tenths* of the miniſters of the church? I appeal to you, Sir, whether ſuch conduct does not deſerve the reprehenſion of the publick, and the immediate interpoſition of the Biſhop of the Dioceſe?

Auguſt 18, 1800. MISO-REPARD

(*Our obſervations on the ſubject of this letter are unavoidably poſtponed to a future Number.*)

MORAL AND POLITICAL REFLECTIONS.

Intended as a Preface to a new Edition of Sir John Forteſcue's Book in praiſe of the Engliſh Laws.

IN an age like the preſent, when every artifice has been made uſe of to looſen the bands of religion and morality, and to diſſolve thoſe ties by which human ſociety is held together; when it is the leading character of modern philoſophy to vilify every government, and to repreſent the reſtraints which the wiſdom of mankind has deviſed to check the indulgence of irregular appetites and malignant paſſions, as the dictates of capricious folly, or the exactions of cruel tyranny; it ſurely becomes every man, who feels an attachment to the country which gave him birth, to the laws by which he has been protected, and above all, to that religion to which he is indebted for every virtuous habit and good propenſity, to oppoſe to the utmoſt of his power this torrent of vice and impiety, which involves in its courſe, not the ruin of a few individuals, not the deſtruction of a ſingle nation, but threatens the corruption if not the extinction of the whole human race. To a reflecting mind, it muſt be matter of no ſmall aſtoniſhment, on the contemplation of an evil, ſo vaſt and gigantic, to diſcover that the propagation, if not the invention, of theſe fatal principles may be traced to men, few in number, who derived little advantage from the accidental circumſtances of birth and fortune, who were generally profligate in their morals, and, compared with the advocates for religion and virtue, even contemptible in learning and ability—but it might be aſked to what cauſe are we to aſcribe their ſucceſs? for to overturn opinions, which have been conſecrated by the experience of ages, even if we ſuppoſe the co-operation of the moſt favourable circumſtances, muſt be allowed to be an arduous undertaking. The moſt obvious anſwer

is,

is, that the induſtry of the enemies of religion and government almoſt exceeds credibility. They have aſſumed every form, and appeared under every character: ſometimes in a ſentimental novel they confound the diſtinctions of right and wrong, and inflame the paſſions of the young and inexperienced. At other times they adopt a more ſerious and impoſing manner, flatter the ambition of the bold and aſpiring, with the proſpect of emoluments and honours; or, ſhould the diſciple be of a ſtudious and contemplative turn, he is led through the mazes of the intricate and perplexing ſophiſtry of Helvetius or Rouſſeau: and while plotting the deſtruction of every thing ſacred and venerable, they inſult our underſtandings with the cant of benevolence and philanthropy. Having ſeduced to their party the weak and vain, they find little difficulty in making converts among the profligate and vicious. Every wicked man is an enemy to the reſtraints of religion and government, and will eagerly embrace doctrines which profeſs to releaſe him from thoſe obligations to which he never ſubmitted without great reluctance: but the indefatigable labours and ſubtle machinations of theſe miſcreants, aided as they have been by the blindneſs of human paſſion, and the perverſity of human will, could never have produced ſuch wonderful effects, had not the taſte of the age forwarded their deſigns. No period in the hiſtory of the world abounded ſo much in books as the preſent times, and never was the paſſion for reading ſo univerſal. But the knowledge acquired by this reading is, in general, light and ſuperficial, and, by conſequence, favourable for the adoption of falſe opinions: for an imperfect comprehenſion of a ſubject, not ignorance, is the real ſource of error, and with men who derive all the learning of which they are maſters from the publications of the day, the doctrines of our modern philoſophers may obtain credit from their boldneſs and novelty, and the plauſible manner in which they are ſometimes delivered; and, perhaps, it may be of ſervice to my country, to examine thoſe principles on which our reformers attempt to juſtify the innovations they wiſh to make in the conſtitution of our church and ſtate, as well as in every government in Europe. That the object of all governments ought to be the happineſs of the people committed to their charge, has been conſidered as an axiom in politics, on which we may ſafely rely: yet, ſhould we allow its truth in the fulleſt extent, a pretence would never be wanting for ſubjects to rebel. The ſum of human happineſs, even in the beſt regulated ſtates, can never keep pace with the wiſhes of the benevolent, or the expectations of the proud and vain: and the miſery and diſtreſs which many individuals muſt unavoidably ſuffer, may, when drawn up in the form of a pathetic tale, or heightened by acrimonious aggravation, render men of ſober minds and good diſpoſitions diſcontented with the government under which they live: for it may be aſſerted, with ſome degree of plauſibility, that if the government engages to make the people happy, and fails in the attempt, the failure muſt be aſcribed to ſome defect in the conſtitution of that government; and it ſeems reaſonable that the people ſhould wiſh to remedy this defect. But this can ſeldom be done without conteſts,

bloodſhed, and all the horrors of a civil war; which, perhaps, may not be terminated till one party is extirpated, and the other ſo much weakened, as to be an eaſy prey to ſome ambitious leader or factious demagogue. But even ſhould theſe reformers find little oppoſition to their views, yet, in ſearch of theoretical happineſs, they might forfeit peace, ſecurity, protection, and the more ſolid comforts of life. It cannot, therefore, be ſurpriſing, that men of a ſober and temperate caſt of mind, on taking a view of the fatal effects of theſe innovations, of which hiſtory and experience afford ſuch numerous examples, ſhould doubt whether the happineſs of the people ever was, or ever can be, the primary object of any government.

To form a clear conception of the ſubject, it may be neceſſary to examine into the nature of human happineſs, and we ſhall not be much miſtaken, if we ſuppoſe a large portion of it to conſiſt in the diſcharge of our domeſtic duties, and the indulgence of thoſe virtuous affections which Milton calls the charities of life. Now it will be admitted, that no government, however vigilant, can inſpect the conduct of a man in the various relations of father, huſband, brother, and ſon. Yet he cannot fail in any of the duties incident to theſe ſituations, without involving ſome innocent individuals in miſery, which may not, perhaps, be the leſs ſevere, becauſe they are obliged to mourn in ſilence. But ſhould it be ſaid, that we have only taken a partial view of happineſs, and that philoſophers of the greateſt renown have placed it in the practice of virtue, and the conſcientious diſcharge of our duties to God and man; that the ſcience of morality, which enforces theſe duties, is the baſis of all law and government, which, if properly conſtituted, muſt render men virtuous, and, by conſequence, happy. To this we might anſwer, that all the writers on ethics have divided the duties one man owes to another, into the perfect and imperfect. The firſt cannot be violated without deſtroying the peace, and endangering the exiſtence of civil ſociety; and crimes of this ſort are cognizable by human laws: but offences againſt the latter, though equally pernicious in their effects, are leſs violent in their operation; and the wiſdom of man has not yet deviſed a puniſhment for envy, deceit, perfidy, and ingratitude; and yet to theſe, and other malignant properties of the ſame nature, the greateſt part of the miſery of life is owing. The real truth is, that government can only afford to its ſubjects protection in perſon and property; and, in return, it requires obedience and a ſacrifice of ſome of thoſe rights, which man poſſeſſes in a ſtate of nature, and which cannot be exerciſed without danger of abuſe. Now this protection can alone be ſecured by a ſtrict and impartial adminiſtration of juſtice, which may be termed, with propriety, the vital principle of government. Dr. Thompſon, whoſe name can never be mentioned but with reſpect, has obſerved, that moſt nations have the wiſdom to make good laws, but few have the virtue to put them in execution: but this great moraliſt might have known, that for effecting this deſirable purpoſe, power may be as neceſſary as virtue. In an abſolute monarchy, where the authority of the ſtate is concentrated in a ſingle perſon, there can be no deficiency

of

of power. But this power may receive an oblique direction, from ignorance, folly, and vice, and judicial determinations, whilſt under ſuch malignant influence, muſt neceſſarily be uncertain, partial, and capricious. In a democracy, even if you ſuppoſe the body of the people to be virtuous and well diſpoſed, yet a controuling power is wanting to give a ſteadineſs to their proceedings; and it has been frequently obſerved, that their deciſions are generally marked by cruelty, injuſtice, and ingratitude: for the leading principle of that form of government is an extreme jealouſy of an invaſion of their liberty; a paſſion that, above all others, blinds the underſtanding, and ſteels the heart againſt every ſentiment of compaſſion and juſtice. To be ſatisfied of this truth, we have only to peruſe the hiſtory of the Republics of Greece and Rome. Orators and hiſtorians, in their declamatory diſcourſes, have repreſented tyrants as enemies to virtue in their ſubjects; but not one of thoſe monſters, raiſed by the blindneſs of fortune to abſolute power, whoſe crimes we now contemplate with horror, ever treated the benefactors of their country with ſuch cruelty and injuſtice, as Athens did her moſt renowned citizens.

The Republic of Rome is juſtly chargeable with the ſame folly and ingratitude; and if it was not guilty in the ſame degree, it is to be aſcribed to its having a larger portion of ariſtocracy in the conſtitution of its government, which, in ſome meaſure, counteracted the madneſs of the people. From every light we can derive from hiſtory, it appears that ſecurity of perſon and property is better maintained under an abſolute monarchy than a democracy; for the folly and caprice of the people, when veſted with ſovereign power, are more extenſive in their influence, and more fatal in their effects, than the vices of the moſt deſpotic tyrant. Of an oligargical form of government I ſhall ſay little, ſince of all tyrannies it is allowed to be the moſt grievous; and in a pure ariſtocracy, the ſtate is divided into two parties, which agree in nothing but in neglecting the public good. We may, therefore, ſafely affirm, that this union of power and virtue, which we deem eſſential for the ſteady and impartial adminiſtration of juſtice, is alone to be found in a limited monarchy: and of all limited monarchies, we may, without being accuſed of any unreaſonable partiality, pronounce the government of Great Britain to be the beſt; for by its happy conſtitution, the crown poſſeſſes a controuling power, which is conſtantly exerted for the good, and can never be miſapplied to the prejudice of the ſubject: and the other branches of the Legiſlature, though veſted with ſeparate privileges, ſufficient to ſecure their independence, yet can make no law which is binding on the community but by their joint conſent: and for the juſt execution of the laws, we have every ſecurity that the moſt conſummate wiſdom could deviſe. Our judges are not only ſuperior, by their rank and fortune, to every ſuſpicion of corruption, but are never raiſed to that exalted ſtation till after many years experience and daily practice in the profeſſion of the law; ſo that we have as little to fear from their ignorance, as from their want of integrity. But to guard againſt even the poſſibility of an abuſe of power on the part of the judges, the final deciſion of every cauſe, civil

and criminal, is referred to a jury of the vicinage, choſen under ſuch circumſtances, and ſubject to ſuch reſtrictions, as to prevent any colluſion or undue influence. Such is the conſtitution which our reformers are deſirous to ſubvert.

The infamous regicides of the laſt century eſtabliſhed it as a fundamental principle, that the people are the origin of power. This is the baſis of Locke's fanciful ſyſtem, and adopted by the profeſſors of the new philoſophy as the firſt article of their political creed. The inference they draw from this poſition is, that every power with which the civil magiſtrate is veſted, is delegated by the people, for whoſe good alone it muſt be exerciſed, and in whom reſides the ſovereignty inherent and unalienable; and that the people have a right to reſume the powers which they granted, not only when they are abuſed, or are found to be unequal to the attainment of the purpoſe for which they were intended, but merely from whim, caprice, or the uncertain proſpect of bettering their condition. Yet plauſible as this reaſoning may appear, the principle on which it is founded may be queſtioned. Certain it is, that the ſuppoſition of that compact between the people and the prince, which many political writers have conſidered as the origin of civil ſociety, is attended with many difficulties. It is ſcarcely to be conceived, that in an aſſembly of this ſort, the whole body of the people could be unanimous; and if there were diſſentient voices, what but force could make the minority yield to the majority; which force, in every queſtion reſpecting civil rights, ought to be excluded? It ſeems more conſonant to reaſon, to regard a private family as containing in it the firſt ſeeds of political government: for ſurely mankind would ſubmit with the leaſt reluctance to that power to which they had been early accuſtomed, and which Nature ſeemed to authoriſe. It is, therefore, probable, that the firſt governments were patriarchal. Afterwards dominion was eſtabliſhed by various means. Superior talents, either in the works of war, or the arts of peace, muſt give ſome men a great aſcendancy over their aſſociates; and theſe favourites of nature might not always uſe their power with the moderation that could be wiſhed. This will account for the origin of tyrannies, which, if any credit is to be given to ancient hiſtory, were prior to laws either traditionary or written. But it is eaſy to conceive that the will of the prince, which at firſt was the only law, might require ſome reſtraint; and that the people might be taught, by their ſufferings, to inſiſt on a more permanent ſecurity for their perſonal ſafety and protection, than the wiſdom and goodneſs of any one individual, however diſtinguiſhed for ability and virtue: and this may be ſuppoſed to give riſe to law, in the conſtitution of which, all governments have ſhewn an extent of comprehenſion joined to a provident circumſpection, which nothing but long experience could teach. It therefore ſeems abſurd to imagine, that mankind, on their firſt entering into civil ſociety, ſhould not only have foreſeen, but provided, for every contingency, which, in this fanciful compact on which our theoriſts build their ſyſtem, might ariſe from the abuſe of power, or the perverſity of

human

human paſſion; and it is to be feared, that if they conſult antiquity, they will find little to favour their pretenſions; for the advocates for tyranny might ſay, that the rights of the people, as they are termed, are encroachments on the regal power. And men of a more liberal caſt of mind, although they would regard the greater part of the privileges they enjoy as the happy effects of a more enlightened policy, would be cautious of aſſerting them to be inherent rights; much leſs would they admit of a ſovereignty, which involves in it a ſoleciſm. For the power that governs, and the ſubject that is governed, can never exiſt in the ſame perſons. Yet this abſurdity is overlooked, or diſregarded, by thoſe who talk of the ſovereignty of the people; and for which it is difficult to account, unleſs we ſuppoſe that they confound the ideas of power and right. For no one will deny that the people may, by an act of violence, overturn the beſt eſtabliſhed government in the world, and relapſe into barbariſm. But this power is not unlike that of committing ſuicide, which every man poſſeſſes; but few, except Rouſſeau, would claim it as an unalienable right. It is a favourite doctrine in our new ſyſtems of politics, that all rebellions, ſeditions, and diſcontents, originate in the pride, oppreſſion, and injuſtice of the rulers; for that the people, if the government is well adminiſtered, are always eaſy and ſatisfied. But philoſophers have ſaid, that to be grateful for the bleſſings we enjoy, is an argument of no ſmall proficiency in wiſdom and virtue; ſuch as cannot, with truth, be aſcribed to the majority of our ſpecies; or, if it could, their might be ſome partiality, if not injuſtice, in giving the excluſive poſſeſſion of this valuable quality to the people, while the magiſtrates and governors are ſuppoſed to be under the influence of the moſt malignant and degrading paſſions. But if we conſult hiſtory, we ſhall find that it is not impoſſible but the people may be diſſatisfied with the mildeſt governments, and revolt againſt the beſt Kings. Agis of Lacedemon, Charles I. of England, and Lewis XVI. of France periſhed by the hands of their ſubjects; not in the frenzy of a popular tumult, not by the dark deſigns of an aſſaſſin, but in the face of day, and under the form of a judicial trial. The firſt of theſe princes is marked with the moſt illuſtrious names of antiquity; the ſecond, in the eloquent and characteriſtic language of the noble hiſtorian, "was the worthieſt gentleman, the beſt maſter, the beſt friend, the beſt huſband, the beſt father, and the beſt Chriſtian, that the age in which he lived produced;" and of the third, it may be ſaid, in the words of the acute hiſtorian of Rome, "Alii diutius imperium tenuerunt, nemo tam fortiter reliquit." Tacit. Hiſt. Lib. I. that no Sovereign ever exceeded him in the love he bore his ſubjects; and the gentleneſs and clemency of his nature appeared in every act of his life. It might likewiſe be obſerved that the people, who on ſome occaſions, refuſe to ſubmit to legal and neceſſary reſtraints, at other times have been ſubject to the moſt cruel oppreſſions, which they have borne without a murmur or complaint. So uncertain and capricious is that judgment which we are taught to regard as infallible. The truth is,

that the rulers and the people, the governors and the governed, as they are partakers of one common nature, ſo are they alike ſubject to the ſame infirmities and paſſions, the ſame blindneſs of underſtanding, and perverſity of will; and civil contents may ariſe as much from the fault of one, as of the other. The abolition of rank and titles is a favourite object of our reformers, and they ſupport their opinion by ſaying, that there is no real diſtinction between one man and another, but what ariſes from ſuperior talents and virtue; and that the ſituation of every man in ſociety ought to be proportionate to his merit. This doctrine, it muſt be confeſſed, is very alluring; for few men ſuppoſe themſelves to be deficient either in ability or honeſty, and in a competition for honours and dignities, the vain and ambitious are apt to indulge flattering expectations of ſucceſs: but the extinction of rank and titles might not be attended with the advantages they imagine. Wealth, which is frequently acquired by the exertion of talents, neither ſplendid or eſtimable, muſt bring with it an acceſſion of power, and this power muſt neceſſarily ſecure a certain degree of reſpect: and, perhaps, in no government that ever exiſted, has merit, in every caſe, met with its due reward, even during the days of its greateſt proſperity and virtue; and in the worſt of times it has not been wholly diſregarded. The cauſe may be diſcovered in the conſtitution of the human mind, which, although it approves of what is right, yet is liable to be miſled by paſſion nd prejudice; and the bulk of mankind may want diſcernment to appreciate, and generoſity to reward, real virtue, and yet may not be wholly inſenſible of its influence; at leaſt they may entertain a juſt abhorrence of vice. This we muſt acknowledge to be an evil; but, like many other evils, we conceive it to be inſeperable from our nature. Certain we are, that thoſe who expect a more juſt eſtimate of talents and virtue in civil commotions, than under a regular and eſtabliſhed government, will find themſelves miſtaken. The qualifications, which are neceſſary to form a leader of a faction, are ſuch as no good man will envy. A daring and ferocious courage, a dexterous management of the tempers and diſpoſition of mankind, an unremitted attention to the object of purſuit, whether of intereſt or ambition, unchecked by principle, and unmoved by any of the gentle affections, with a large portion of perfidy and hypocriſy form the ſtriking features in the characters of thoſe ſucceſsful uſurpers, who, under the pretence of reſcuing their fellow ſubjects from imaginary evils, have eſtabliſhed the moſt cruel and oppreſſive tyranny. We might likewiſe ſuppoſe, that the corruption of manners, which is always the conſequence of a civil war, would deter every man who was not loſt to all ſenſe of virtue, from exciting a diſturbance in the ſtate, or even giving countenance to opinions, which, purſued through all their conſequences, have a tendency to ſubvert that order and regular ſubordination, by which governments are ſupported. The opinions we have hitherto examined, though propagated with great inſolence, and puſhed to a very dangerous and alarming exceſs, are not wholly new; but have been adopted in part by the rebellious and ſeditious

of

of former times. But it was ſurely left for the enlightened philoſophers of the preſent age to diſcover, that it required only a moderate ſhare of intellect to guide and direct the vaſt machine of government. Yet Xenophon conceived the art of government to be extremely difficult and intricate, and only to be acquired in its fulleſt extent by a few favourites of Heaven, who to tranſcendant talents united a large portion of virtue and indefatigable induſtry; and ſuch is the model of a perfect prince, which he has given in the character of Cyrus; and experience, which is a higher authority than even Xenophon himſelf has ſhewn, that the inceſſant labours of moraliſts and legiſlators, even with the aid of religion, have ſometimes proved ineffectual in checking the importunate appetites and irregular paſſions of mankind. It has been obſerved, by a great writer, that in contemplating a curious piece of mechaniſm, it requires no great ſkill to diſcover an imperfection, though none but thoſe acquainted with the principles of mechanics, can fully comprehend its various motions, or the full extent of its powers. Such is the caſe of our modern philoſophers, who find it much eaſier to cenſure imaginary defects, than to underſtand the nature of government, with the duties of princes and the obligations of ſubjects. After this new method of ſimplifying the ſcience of politics, we hear, without ſurprize, that the crimes of mankind are occaſioned not by their corrupt nature, but by the reſtraints of government; and that religion, morals, and government, ſo far from being ſerviceable, are really prejudicial to the happineſs of mankind. As the only anſwer that ought to be given to this opinion, teeming with abſurdity and impiety, we ſhould recommend its advocates to contemplate the ſituation of France, where the experiment has been made, and where we have ſeen the moſt flagitious crimes committed, not only with impunity, but applauſe; and the human mind ſunk to a ſtate of degradation and miſery, perhaps unparalleled in the hiſtory of the world. Yet the revolution which gave birth to all this miſchief, was, in its commencement, applauded by a numerous party in England, as a great and noble atchievement. It ought not to be concealed, that many of theſe patriots pretend to be ſhocked at the enormities which have ſince been committed. But they might have foreſeen, had their diſcernment and honeſty been equal to their zeal, that the miſery and confuſion they now deplore were the certain conſequences of the principles on which the revolution was founded. But nothing that I can advance againſt innovation, ſedition, and impiety, or in favour of order, government, and religion, can be ſo ſerviceable to my countrymen, as the re-publication of the celebrated treatiſe of Sir John Forteſcue in praiſe of the laws of England; a work written by a man eminently ſkilled in the laws and conſtitution of this country, and converſant in every kind of learning, of ſingular integrity and diſcernment in the diſcharge of his duty as Chief Juſtice of the Court of King's Bench, amiable from the mildneſs and gentleneſs of his nature, eſtimable from the ſteadineſs of his attachment and unſhaken loyalty to his Sovereign in the moſt trying

viciſſitudes

viciſſitudes of fortune, and venerable from his unaffected piety, and ſincere love of virtue and religion. It is difficult to ſet bounds to the deluſions of vanity, or the preſumption of ſelf-conceit.—But we might ſuppoſe, that to a man who retained the leaſt glimmering of underſtanding, the opinion of ſuch a diſtinguiſhed character as Sir John Forteſcue on a ſubject, to which he had devoted a large portion of his time and attention, muſt have ſome weight. He had the misfortune to live in turbulent times, and had experienced the ſad effects of civil diſcord. But the diſguſt he felt at the fury and madneſs of the people did not drive him into the oppoſite extreme, and render him an advocate for abſolute power. For in all his writings he appears to have been favourable to the liberty of the ſubject, and in his book on the difference between an abſolute and limited monarchy, the nature of that liberty is well explained. We may therefore venture to aſſert, without any great danger of being miſtaken, that if the Engliſh conſtitution, in the days of Henry VI. could excite the applauſe and admiration of ſuch a man as Sir John Forteſcue, no wiſe or good man, after the improvements it had received ſince that period, would wiſh to ſee it ſubverted. And in a government ſo artificially framed, any ſudden and material alteration would endanger its exiſtence, by deſtroying the balance of power by which it is upheld. For thoſe reformers, who aſſume an air of moderation, and declare that it is not their deſign to overturn the conſtitution, but to reſtore it to its original purity and integrity, ſeem to forget that the alterations which have been made in the government from the Norman conqueſt to the preſent time, have been uniformly in favour of the liberties of the people. And it would not be difficult to prove, that the greater part of the evils of which they complain may be traced to that licentiouſneſs of principle and corruption of manners, which in a free ſtate it is not eaſy to check and reſtrain. The fate of Sir John Forteſcue's works, conſidering their excellence and the high rank of the author, has been ſingularly hard. Of the greater part of his writings we know little beſides the titles, though it is ſaid that they are carefully preſerved in our libraries. It is much to be lamented, that ſome perſon, qualified for the taſk, has not thought proper to print them, as every thing written by a man of ſuch general knowledge muſt be valuable. Even the treatiſe in praiſe of the laws of England was not publiſhed till the reign of Henry VIII. and then it appeared in a mean and poor editi n. Afterwards the learned Mr Selden wrote a preface to it, and enriched it with many excellent annotations; and, in the year 1732, it was printed in a ſmall folio, in a manner not unworthy ſuch a performance. The edition of 1741 is very complete. It contains the original text of the author in Latin, a good Engliſh tranſlation, with Selden's preface and annotations. Perhaps it would not be eaſy to improve this edition; but as the copies are ſcarce, and ſhould it be republiſhed in its preſent form, it might be too bulky for ordinary readers, I conceived that by rendering it more portable it would have a more general circulation. For this purpoſe

poſe I have omitted the Latin original, and given only the Engliſh tranſlation. From the notes, I have extracted thoſe paſſages which appeared to me the moſt important and intereſting, and have occaſionally inſerted ſome remarks of my own. I ſhall now conclude a preface, in which I have perhaps detained the reader too long, by obſerving that few men are capable of enlightening mankind by the diſcovery of any important truth, or enlarging the general ſtock of knowledge; and that it is ſufficient honour for perſons of moderate talents to admire and reverence thoſe great and exalted ſpirits, to whoſe comprehenſive views we are indebted for the knowledge we poſſeſs in religion, morals, and politics; and by whoſe example we are encouraged to purſue a line of conduct, which can alone ſecure to us comfort in this world, and happineſs in the next. And if by rendering the writings of ſuch illuſtrious men more known we ſhould rectify falſe opinions, and render any of our countrymen more loyal, wiſe, and religious, we ſhall not much lament the want of thoſe ſuperior talents by which fame is acquired. For the chief, if not the only, uſe of knowledge is to regulate our own conduct, and communicate the means of happineſs to our fellow-creatures.

Bath, October, 1799.

TO THE EDITOR.

SIR,

NO man was ever more able to appreciate the merits of deſerving, none ever more inclined to expoſe the errors and deformity of wicked, authors than Dr. Samuel Johnſon; a name ever dear to the friends of religion and learning; and a writer whoſe works, while theſe hand-maids to human wants are held in veneration among men, will never ceaſe to convey admonition to the profligate, and knowledge to the ignorant.

Theſe reflections were excited in my breaſt, by obſerving the noble ſtand which Mr. W. Gifford has made againſt the blaſphemous and ſeditious career of an author, known by a name, to which (ever ſince he has aſſumed it) every thing infamous has been annexed; I mean the name of PETER PINDAR; a man (if ſuch he can be called) that has proſtituted what talents were committed to his charge, to the purpoſes of that Evil Spirit—that Prince of Darkneſs—that Demon of Deſtruction, whoſe endeavours are invariably exerted to effect (if poſſible) the damnation of every immortal ſoul.

To a thinking Chriſtian, Mr. Editor, what can be a more awful conſideration than that which ariſes from beholding the ſtate of a fellow creature ſo circumſtanced.

If the Goſpel of our Saviour be (as it undoubtedly is) the Goſpel of truth, what does it threaten for ſuch enormous tranſgreſſions of its precepts unrepented of? the very thought is ſufficient to terrify the moſt hardened, and convert the moſt abandoned. That this ſame Peter Pindar, who has, in his various writings, palpably and ſhamefully

fully violated the laws of God and man, may be ſo terrified and converted, every good Chriſtian muſt earneſtly hope and pray. But repentance, Mr. Editor, can never be looked for from any ſinner, till his mind is duly impreſſed with a ſenſe of his wickedneſs.

In the hope of producing this effect upon the mind of this wretched man, I ſhall beg you to inſert the following paſſage from the works of that author, whoſe name I have above mentioned. It is a paſſage peculiarly worthy the attention of every author, but of none more than Peter Pindar.

"The wickedneſs of a *looſe* or *profane author*, in his writings, is more atrocious than that of the giddy libertine, or drunken raviſher; not only becauſe it extends its effects wider (as a peſtilence that taints the air is more deſtructive than poiſon infuſed in a draught) but becauſe it is committed with *cool deliberation*. By the inſtantaneous violence of deſire, a good man may ſometimes be ſurprized before reflection can come to his reſcue. When the appetites have ſtrengthened their influence by habit, they are not eaſily reſiſted or ſuppreſſed; but for the frigid villainy of ſtudious lewdness, (Oh Peter!!!) for the calm malignity of laboured impiety, (Oh Peter!!!) what apology can be invented? What puniſhment can be adequate to the crime of him who retires to ſolitude for the refinement of debauchery, (Oh Peter!!!) who tortures his fancy and ranſacks his memory only that he may leave the world leſs virtuous than he found it; that he may intercept the hopes of the riſing generation, and ſpread ſnares for the ſoul with more dexterity." O! for Heaven's ſake, for one moment pauſe and conſider, Peter, reflect: examine your own writings, as you regard your own ſoul; *in them* you will find that frigid villainy of ſtudious lewdneſs; *in them* you will find that calm malignity of laboured impiety, for which no apology can be invented; and you will be compelled to allow, that no puniſhment can be adequate to the crime of him, who retires to ſolitude for the refinements of debauchery, who tortures his fancy, and ranſacks his memory, only that he may leave the world leſs virtuous than he found it; that he may intercept the hopes of the riſing generation, and ſpread ſnares for the ſoul with more dexterity. This may lead you to repentance, to amendment, to comfort when death approaches, to pardon when the trumpet ſounds to judgement. That it may do ſo, none more earneſtly deſires than Mr. Editor,

Your humble ſervant,

JUVENIS.

INTERNAL FEELING.

TO THE EDITOR.

SIR,

I WAS much pleaſed to ſee in a late Number of your very excellent publication, ſome remarks on the very deluſive and dangerous tendency of being guided by Internal Feeling. I could have wiſhed your

your correſpondent had ſaid more, and as I have ſeen ſome of its fatal effects myſelf, I was induced to give you a few obſervations on that ſubject, hoping they may claim a corner in your far-extended Miſcellany. A perſon who gives way to every viſionary alluſion which is raiſed in his mind; whether the effect of a great nervous irritability, or of an early prejudice, or prepoſſeſſion, ſtrongly fixed to his ideas, when *ſenſation*, and not *reaſon*, was his guide, muſt be led away into the moſt abſurd extravagancies; and if he do not call in reaſon to his aid, and endeavour to repel the illuſion, he will be immediately hurried down the ſtream of enthuſiaſm.

"Internal Feeling," as your correſpondent very juſtly obſerves, is the corner-ſtone of Quakeriſm. Any ignorant perſon (for, Mr. Editor, had he even common ſenſe, he muſt ſee through the illuſion), being more than uſually ſtricken by ſomething ſpoken at Meeting, which may happen to be analogous to his "Internal Feelings," immediately hails the tumultuons tranſport of his nerves as divine communications; and, inſtead of calling in reaſon to his aid, he is led by this *deluſive ſhadow*, this *viſionary rapture*, to fancy himſelf inſpired. He becomes an enthuſiaſt, and ſets himſelf up as a man inſpired by God to ſpeak to the people. Enthuſiaſm and ſuperſtition are the Scylla and Charybdis of religion; and happy, thrice happy! are they who can ſteer clear of thoſe dangerous rocks and whirlpools!

Enthuſiaſm always covers the countenances of its votaries with melancholy, and a kind of ſullen auſterity; at the ſame time it wears a very ſpecious appearance in the eyes of the ignorant multitude. What can be more vague and indeterminate than thoſe "Internal Feelings?"

Examine well your hearts, ye, who credit the poſſeſſion of thoſe deluſive, viſionary, raptures, as fervors breathed from heaven! Examine well, and you will ſoon ſee the origin from whence they ſprung, from *pride*, *vanity*, and *ſelf-conceit!* Can you deny it, ye votaries of enthuſiaſm? what! is it not the groſſeſt vanity to believe yourſelves the favoured children of God? To dare to tell a multitude of your fellow-creatures, whom you have invited to hear you preach, that you are the agents of God, that you dare not proceed one word farther in your diſcourſe; did not the ſpirit of God give you utterance!!! Such is the "flaming language," I have repeatedly heard from *the humble and lowly hearted Quakers.*

Thank God! they make no converts, except amongſt the ignorant. A cultivated mind, an underſtanding of the pureſt ſort, would be ſhocked at ſuch, I was almoſt going to ſay, blaſphemy. Their religion is one maſs of enthuſiaſm; they give way to every rapturous nonſenſe that ſuggeſts itſelf to their minds. Give me leave to cloſe theſe remarks by an oppoſite quotation from Dr. Blaire, after ſhewing "that it is of the utmoſt importance to guard againſt enthuſiaſm on the one hand, and ſuperſtition on the other," he concludes with this excellent advice, which I particularly recommend to be well conſidered by the ſociety of Quakers—"Let us ſhew the world that 'a religious temper, is a temper *ſedate*, not *ſad*; that a *religious be-*

'*haviour*

'*haviour* is a behaviour *regulated* not *ſtiff* and *formal.*" "Thus 'we ſhall uſe the world as not abuſing it;" we ſhall paſs through its 'various changes with the leaſt diſcompoſure, and we ſhall vindicate 'religion from the reproaches of thoſe who would attribute to it *en-* 'thuſiaſtic joys, or *ſlaviſh terrors.* We ſhall ſhew that it is *a ra-* 'tional rule of life, worthy of the perfection of God, and ſuited to 'the nature and ſtate of man."

I am, Sir, your ſincere well-wiſher,

March 19, 1800. A "CONSTANT READER."

THE CHRISTIAN AND THE INFIDEL.

"I TROUBLE not myſelf about the manner of my future exiſtence. I content myſelf with believing, even to poſitive conviction, that the power that gave me exiſtence is able to continue it in any form and manner he pleaſes either with or without this body; and it appears more probable to me that I ſhall continue to exiſt hereafter than that I ſhould have had exiſtence as I now have before that exiſtence began." THOMAS PAINE.

"I look beyond the bounds of human life for the reward of our ſacrifices and the felicity of our re-union, how? in what manner? I *am ignorant.* I only *feel* that it *ought* to be ſo." MADAM ROLAND.

"Buffoon ſaid that an *immortal renown* was the moſt powerful of death-bed conſolations." MONTHLY REVIEW.

To anſwer ſuch flimſy attacks as theſe upon our faith, by a regular train of argument, would be to pay an extravagant compliment to the vanity and arrogance of human folly; a divine of the northern ſchool has done it better in the beautiful ſtory of La Roche; and, perhaps, the following fragment will be found calculated to have a ſimilar effect.

Alas my Jane!

He was delighted with the work of his own hands, he ſaw it beautiful. He made it good, and took it to himſelf.

I had a daughter ſweetly fair
With hazle eye, and auburne hair;
A dimple too, in either cheek,
And cherry lips; ſhe could not ſpeak
She was ſo young; yet ſhe could look
Her meaning juſt as if ſhe'd ſpoke.
Oft in her eyes I uſed to gaze,
Delighted with her infant ways,
And play'd, and look'd, and play'd again;
So watchful never to give pain,
That ſhe was pleas'd, and ſeldom cry'd,
Except when ſomething was deny'd,
Which ſterner duty ordered ſo,
And this, forſooth, would cauſe her woe;

But

But then it went ſo ſoon away
That we did little elſe but play:
She juſt could run; I think I ſee
Her infant form approaching me,
A bunch of flowers in either hand,
Like little ſylph from fairy land:
She rooted was within my heart,
So that I thought I could not part
From little Jane, I lov'd her ſo;
But yet a journey I muſt go,
And leave my little girl behind
To nurſe's care; it griev'd my mind,
For I had fears, forboding fears
Which forced away the ſilver tears;
And made me tremble; yes and ſigh;
Though I co'ld give no reaſon why.
Oh! ye, who know a parent's cares
Whoſe every wiſh ſome darling ſhares,
Though abſent long, and far away,
You cling to that auſpicious day
When you again ſhall eager kiſs
The ſweet controller of your bliſs!

And ſo did I; the day was come
And I had fondly journeyed home;
Alas my Jane! ſhe was not dead.
She ſtill could lift her ſickly head;
And ſtill could ſmile; and ſtill would try
To run, becauſe papa was nigh;
And when ſhe could not ſeem'd to ſay,
Papa be chearful; perhaps, I may;
Then turn, and give me ſuch a look,
As all the parent in me ſhook;
I ſaw the ſtruggles in her heart;
For well ſhe knew that we muſt part.

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— — — — — — — —

My little infant now is gone;
And why ſhould I her loſs bemoan:
Through glaſs of faith I plainly ſee
That ſhe is happier far than me,
Her golden harp ſhe tunes ſo ſweet,
When ſitting at her Saviour's feet,
That I could like to go and hear
I ſometimes think; and ſhed a tear,
(No tear of ſorrow but of joy)
The hymns that now my child employ:
Far from the wars which roar ſo near
She's landed ſafe; and free from fear:

No ruffian rude ſhall ever ſtain
The innocence of little Jane:
Angels do ſit and liſten, round,
I make no doubt, on heavenly ground;
And every voice in chorus raiſe
To ſing the lov'd redeemer's praiſe.

It was a beautiful flower. It was committed to my care; and I watched over it with the tendereſt affection; but I loved it, perhaps, too well, and it was taken from me in mercy. This is nothing, certainly, to the reader; but the queſtion which involves the moral, is of ſome import; has not the Chriſtian decidedly the advantage over the Infidel, all things conſidered even *here?* W. A.

TO THE EDITOR.

SIR,

THE writings of the late Mr. Jones of Nayland will long endear his name to every Chriſtian, and to every admirer of the Britiſh Conſtitution, in Church and State. They breathe ſuch a ſpirit of piety to God, and ſuch benevolence to man, that they will continue to be read and admired, as long as piety, loyalty, and learning ſhall be revered and cultivated by Chriſtians.

In order, Mr. Editor, that your readers may have an opportunity of admiring, and you, at the ſame time, of perpetuating in your valuable page, the letter, written by this great and good man, on the death of his wife, which but ſhortly preceded his own, I take leave to tranſmit to you a copy of ſuch letter, as taken from the Gentleman's Magazine, to the Editors of whom it was communicated by the worthy Dr. Glaſſe. It will be an ornament to your Publication, for a more admirable compoſition of the kind ſcarcely ever came from the pen of its author. If its piety and elegance ſhall afford but half the pleaſure to you and your readers that they have to the writer of this, I ſhall be happy in thinking, that I have been at all inſtrumental in further communicating it to the public, through the medium of a publication, which its author highly approved, and which every good man muſt approve, becauſe undertaken and hitherto carried on, in defence and ſupport of the Chriſtian religion, of civil government, of the Britiſh Conſtitution, of ſound learning, and of every thing that is valuable to the beſt intereſts of human kind.

That its effects may be commenſurate with the intentions of its Editors, is the fervent prayer of,

Your hearty well-wiſher,

Lincoln's Inn, April 1800. S. W. P.

MY

MY DEAR FRIEND, *Feb.* 10.

THOUGH I am in a very low and ſorrowful ſtate, from the preſſure of a troubleſome memory upon a broken heart, I am not inſenſible to the expreſſions of your kind conſolatory letter; for which I heartily thank you, and pray that the effect of it may remain with me. The proſpect which has been before me for ſeveral weeks paſt, has kept my mind (too weak and ſoft upon all tender occaſions), under continual, and, as I feared, inſupportable agitation; till, after a painful ſtruggle, no relief could be found, but by bowing my head with ſilent ſubmiſſion to the will of God; which came to paſs but a few days before the fatal ſtroke. I have found it pleaſant in time paſt to do the work of God, to demonſtrate his wiſdom, and to defend his truth, to the hazard of my quiet and my reputation; but, O my dear friend! I never knew ill now, what it was to ſuffer the will of God; although my life had never been long free from trials and troubles. Neither was I ſenſible of the evil of Adam's tranſgreſſions till it took effect upon the life of my bleſſed companion, of whom neither I nor the world was worthy. If I could judge of this caſe as an indifferent perſon, I ſhould ſee great reaſon to give thanks and glory to God for his mercies. We had every preparatory comfort; and death at laſt came in ſuch a form, as to ſeem diſarmed of his ſting. A Chriſtian clergyman of this neighbourhood, who is my good friend, adminiſtered the communion to her in her bed-chamber, while ſhe was well enough to kneel by the ſide of him; and he declared to me afterwards, that he was charmed and edified by the ſight; for, that the peace of Heaven was viſible in her countenance. I ſaw the ſame; and would have given my life if that look could have been taken and preſerved; it would have been a ſermon to the end of the world. On the laſt evening ſhe ſate with me in the parlour, where I am now writing; and I read the leſſons of the day to her as uſual, in the firſt of which there was this remarkable paſſage—"and the time drew nigh that I muſt die." Of this I felt the effects, but made no remarks. On her laſt morning we expected her below ſtairs; but, at eleven o'clock, as I was going out to church to join with the congregation in praying for her, an alarming drowſineſs had ſeized upon her, and ſhe ſeemed as a perſon literally falling aſleep; till, at the point of noon, it appeared that ſhe was gone; but the article of her dying could not be diſtinguiſhed, it was more like a tranſlation. I have reaſon to remember with great thankfulneſs, that her life was preſerved a year longer than I expected; in conſequence of which I had the bleſſing of her attendance to help and comfort me under a tedious illneſs of the laſt Summer, under which I ſhould probably have ſunk if ſhe had been taken away ſooner. It ſo pleaſed God, that when ſhe grew worſe, I became better, and able to attend her with all the zeal the tendereſt affection could inſpire. But how different were our ſervices, ſhe, though with the

weakneſs of a woman, and in her ſeventy-fifth year, had the fortitude of a man, I mean a Chriſtian.—And all her converſation tended to leſſon the evils of life, while it inſpired hope and patience under them. The ſupport which ſhe adminiſtered, was of ſuch a ſort, as might have been expected from an angel; while I, when my turn came, was too much overwhelmed with the affliction of a weak mortal. My loſs comprehends every thing that was moſt valuable to me upon earth. I have loſt the manager, whoſe vigilant attention to my worldly affairs, and expert method of ordering my family, preſerved my mind at liberty to purſue my ſtudies without loſs of time, or diſtraction of thought; I have loſt my Almoner, who knew and underſtood the wants of the poor better than I did; and was always ready to ſupply them to the beſt of our ability. I have loſt my councellor, who generally knew what was beſt to be done in different caſes, and to whom I always found it of ſome advantage to ſubmit my compoſitions, and whoſe mind being little diſturbed with paſſions, was always inclined to peaceable and Chriſtian meaſures; I have loſt my example, who always obſerved a ſtrict method of daily devotion, from which nothing could divert her, and whoſe patience under every kind of trial ſeemed invincible. She was bleſſed with the rare gift of an equal chearful temper; and preſerved it under a long courſe of ill health, I may ſay for forty years; to have reached her age, would to her have been impoſſible, without that quiet humble ſpirit, which never admitted of murmuring and complaining, either in herſelf or others; and patient quiet ſufferers were the favourite objects of her private charities. It might be of uſe to ſome good people to know, that ſhe had formed her mind after the rules of the excellent Biſhop Taylor, in his Holy living and dying; an author of whom ſhe was a great admirer in common with her dear friend Biſhop Horne. I have loſt my companion, whoſe converſation was ſufficient of itſelf, if the world was abſent—to the ſurprize of ſome of my neighbours, who remarked how much of our time we ſpent in ſolitude, and wondered what we could find to converſe about. But her mind was ſo well furniſhed, and her objects ſo well ſelected, that there were few great ſubjects in which we had not a common intereſt. I have loſt my beſt friend, who, regardleſs of herſelf, ſtudied my eaſe and advantage in every thing. Theſe things may be ſmall to others, but they are great to me; and though they are gone as a viſion of the night, the memory of them will always be upon my mind, during the remainder of my journey, which I muſt now travel alone.—Nevertheleſs, if the word of God be my companion, and his Holy Spirit my guide, I need not be ſolitary—till I ſhall once more join my departed Saint, never more to be ſeparated; which God grant in his good time, according to his word and promiſe, in our Lord and Saviour Jeſus Chriſt.

From your faithful and afflicted,

W. J.

Dr.

Dr. Robison's *Proofs of a Conſpiracy, &c.*

OUR readers have already ſeen that this excellent work of the learned Profeſſor has rouzed the indignation and called forth the attacks of ſome of the leading Philoſophiſts of Germany. On this ſubject ſome farther remarks will be found in the correſpondence between Mr. Walker and a Profeſſor Boëttiger, inſerted in the Appendix to the Sixth Volume of our Review. To the able defence of Dr. Robiſon, by the former, we have little to add; the Doctor's character ſtands too high, both in the literary and the moral world, to require a ſingle comment from us. But we have derived conſiderable ſatisfaction from the peruſal of a letter from a Pruſſian Officer to Dr. Robiſon, and of another from the King of Pruſſia to that Officer, who has recently tranſlated the work in queſtion into German, and preſented a copy of it to his Sovereign. It will, perhaps, be a matter of ſurpriſe to moſt of our readers to find that ſo much care has been taken to ſuppreſs this work in Germany; a circumſtance which muſt be conſidered by every impartial perſon, as a ſtrong *preſumptive* proof of its authenticity; and as a *certain* proof of the impreſſion which it has made on the minds of the Illuminati. While we are on this topic, we cannot refrain from laying before our readers an anecdote which has lately been communicated to us, and which perfectly correſponds with the Chevalier Von Hamelberg's account. Goſchen, a bookſeller at Leipzig, it is ſaid, had engaged a perſon to make a haſty tranſlation of Profeſſor Robiſon's book, and nearly a dozen ſheets had been printed, when an Engliſhman, who ſpoke German, with all the purity and fluency of a native, came to his houſe, and telling him, that he had himſelf already tranſlated the work and that it would appear within a week, perſuaded Goſchen, to ſell him his edition, for a handſome price, which was immediately paid. By this means, Goſchen's Tranſlation was ſuppreſſed, and the other never appeared. The ſame thing, we have been aſſured, occurred at Berlin!

If our readers ſhould alſo be ſurpriſed at the approbation beſtowed on Dr. Robiſon's Work by the King of Pruſſia, their ſurpriſe will, at leaſt, be mingled with pleaſure. We truſt that his Pruſſian Majeſty will now be induced to inveſtigate the nature, tendency, and extent of theſe Jacobinical aſſociations, which threaten to ſubvert every throne, and to deſtroy all legitimate authority. For our part, we haſten to pay a tribute of juſtice, by declaring that the information which we have recently received, reſpecting the principles of his Majeſty, and the motives of his public conduct, has produced a material change in our opinion of him; and, though we muſt ſtill deplore the effect of that conduct, and ſtill queſtion its wiſdom and its policy, we cannot but acknowledge the ſtrength of the provocation by which we now underſtand it to have been influenced.

It will not, we apprehend, be denied that the King of Pruſſia is, at leaſt, as competent to judge of the authenticity and merits of Dr. Robiſon's work, as any of the German Literati and Philoſophiſts, either on the Continent or in England; nor will his Majeſty's impartiality on the ſubject, we conceive, be called in queſtion. We ſtrenuouſly

recommend it therefore to the contemptible ſcribblers, and deſigning critics, who have been hitherto ſo laviſh in their cenſures, to check their preſumption in future, and to bow, with ſubmiſſion, to an authority, which they themſelves would have been the firſt to invoke.

It is proper to obſerve, that we have Dr. Robiſon's expreſs permiſſion to publiſh the following letters; and it is equally proper to ſtate, that, notwithſtanding the perfect co-incidence of principle between the Doctor and ourſelves, it is the very firſt literary favour which we have received from him. We have reaſon, however, to flatter ourſelves, that it will not be the laſt.

Letter from the Chevalier VON HAMELBERG *to Dr.* ROBISON.

Monſieur,

J'AI trouvé moyen, aprés des longues et d'inutiles recherches, de deterrer enfin votre ouvrage precieux ſur les ſocietés ſecrettes, qu'on a ſçu ſi bien ſupprimer en Allemagne qu'il n'etait pas poſſible de l'avoir. Mais enfin je l' ai eu, et je l' ai communiqué, a des Amis tres diſtingues tant par leur caractere que par leur rang. Et tous penetrés de ſon excellence, ils m'ont engagé a la traduire en Allemande. Cependant je' ai cru qu'il ne ſuffiſait pas de la traduire ſeulement; mais qu'il s'agiſſait de la mettre ſous les yeux de nos Souverains, qui y ſont les plus intereſſes. Comme toute la merite eſt a vous Monſieur, j'ai cru devoir vous envoyer cy-joint la reponſe du Roi mon maitre, qui, comme vous voyez, l'a ſçu apprecier, et en reconnoitre le prix. Et ſi vous croyez que cette lettre puiſſe ſervir à appuyer la bonne cauſe, vous etes le maitre d'en faire tel uſage qu'il vous plaira. Au reſte je vous prie Monſieur de vouloir bien me communiquer vos remarques ulterieures ſur cette matiere intereſſante, dont vous avez fait voir toute l'importance, pour pouvoir les mettre au profit, en cas qu'une ſeconde edition en ſoit neceſſaire. Je vous previens auſſi Monſieur que je l' ai augmenté de quelques notes, et des faits qui ſont tombés ſous ma connoiſſance, et qui prouvent evidemmement, s'il en etoit beſoin encore, et vos aſſertions et les dangers des Souverains comme de tous les Etats policés ou ces ſocietés ſont tolerés. Veuilles etre convaincu Monſieur de la conſideration diſtinguée avec laquelle j' ai l'honneur d'etre

Monſieur,

Votre tres humble et trés obeiſſant ſerviteur

de Minden en Weſtphalie ce 27 Juillet, 1800.

Von HAMELBERG.
Major dans l'infanterie Pruſſienne, et Chevalier de l'Ordre du Merite.

(*Tranſlation.*)

Sir,

I HAVE at laſt, after a long ſearch, ſucceeded in my endeavours to obtain your valuable work on the Secret Societies, which was ſo thoroughly ſuppreſſed in Germany, that it was not poſſible to procure a copy of it. As ſoon as I obtained it, I communicated it to ſome friends, as much diſtinguiſhed by their character as by their talents; who, being all convinced of its excellence, perſuaded me to tranſlate it

into

into German. I conceived, however, that it was not ſufficient to tranſlate it merely; but that it would be proper to ſubmit it to the inſpection of our Sovereigns, who are the moſt intereſted in the information which it contains. As the whole merit of the work is yours, Sir, I felt it to be my duty to ſend you the incloſed anſwer from the King my maſter, who, as you will ſee, has duly appreciated it, and acknowledged its value. And ſhould you be of opinion that it will ſerve the good cauſe, you are at liberty to make any uſe of it which you may think proper.

I requeſt, Sir, you will have the goodneſs to communicate to me your farther remarks on this intereſting ſubject, the importance of which you have fully demonſtrated, in order that I may be enabled to avail myſelf of them, in caſe a ſecond edition ſhould be called for. I think it neceſſary, Sir, to apprize you, that I have added ſome notes, and ſome facts which have come within my knowledge, and which evidently prove (were any further proof required) both the truth of your aſſertions, and the reality of the dangers to which the Sovereigns, as well as all the regular governments, are expoſed, wherever theſe Societies are tolerated. I beg you will be convinced, Sir, of the diſtinguiſhed conſideration with which I have the honour to be, Sir,

Your moſt humble and moſt obedient ſervant,

Minden, in Weſtphalia, VON HAMELBERG.
July 27, 1800. Major in the Pruſſian Infantry,
and Knight of the Order of Merit.

Letter from the KING *of* PRUSSIA *to the Chevalier* VON HAMELBERG.

(Abſchrift)

Mein lieber Major VON HAMELBERG,

DIE von Euch uberſetzte, mit Euren Schreiben von 3 Martz eingerichtet, Schrifft ſetze die ſchädlichkeit aller geheimen Geſellſchaften en das helliſte Licht, und Ihr habt Euch daher durch dieſe Arbeit ein beſonder s Verdienſt um das Teutſche Vaterland erworben, worüber Ich Eüch gern meine höchſte Zufriedenheit, mit meinem aufrichtigen danke fur das mir mitgetheilte exemplar, hiedurch zu erkennen geben will, als Euer wohl affectionirter König,

FRIEDERICH WILHELM.

Charlottenburg im 25 *Julius*, 1800.

(*Tranſlation.*)

My dear Major Hamelberg,

THE work which you have tranſlated and communicated to me, with your letter of March 3, expoſes the pernicious tendency of all ſecret Societies in the cleareſt light; and it is entitled to a conſiderable degree of merit with your countrymen. I therefore moſt willingly expreſs my warmeſt ſatisfaction, and moſt ſincere thanks, for the copy which has been tranſmitted to me, and hereby announce my approbation of the work, as

Charlottenberg, Your affectionate King,
July 25, 1800. FREDERICK WILLIAM.

ON THE SUBMERSION OF SWALLOWS.

WE have extracted the following extraordinary account of the ſubmerſion of ſwallows from an American publication, and have only to remark on it, that Mr. Pollock is a gentleman of moſt reſpectable character, and unimpeached veracity.

SIR,

THE ſubſtance of what is contained in the encloſed letter, was related by the writer, in an accidental converſation on the diſappearance of ſwallows. As he had preſerved a memorandum of the facts, and the utmoſt reliance could be placed on the accuracy of the ſtatement, I thought it of too much importance, in relation to a much agitated queſtion in natural hiſtory, to be withheld from the public. More particularly as, from its coincidence in time, it may ſerve to confirm a ſimilar fact, ſtated in the Medical Repoſitory, vol. ii. p. 178, as obſerved by Mr. Peter Cole, in this city; the truth of which is queſtioned by an anonymous writer in the third volume, p. 241, of the ſame work, who regards the opinion of the ſubmerſion of ſwallows as exploded. Mr. Pollock has obligingly complied with my request to make the fact known, by ſending me the encloſed, with liberty to inſert it, with his name, in your uſeful Magazine. That the ſwallows could deſcend, in ſpite of their ſpecific levity, to the bottom of ſo deep and rapid a river as the Hudſon, or remain there during the winter, is not, perhaps, to be ſuppoſed.* Yet the fact of their *ſubmerſion*, after the teſtimony of Mr. P. and Mr. S. men of undoubted veracity, cannot be queſtioned. Their continuance in a torpid ſtate, and re-appearance, are different queſtions, which remain to be decided. The apparent impoſſibility of their exiſtence under water, ariſing from their peculiar organization, ſhould make us very doubtful, but not abſolutely to reject the utter poſſibility of the fact. For 'natural hiſtory' says Kalm, who, with the reſt of the Swediſh naturaliſts, defends the *hibernation* of ſwallows, in lakes, ponds, marſhes, and caverns, 'as all other hiſtories, depends not always on the intrinſic degree of probability, but upon facts founded on the teſtimony of people of noted veracity.' Reaſonings and conjectures on the fact here ſtated, I leave to naturaliſts. It is to be hoped, that it may not be thought unworthy of the no-

* The houſe of Mr. Pollock is ſituated near the margin of the Hudſon, about two hundred yards from the battery. The river is about a mile and a half wide, and from ſeven to nine fathoms deep, and runs with a ſtrong and rapid tide. Mr. P. does not recollect the ſpecies of ſwallow which then diſappeared. The Barn Swallow, *(Hirundo ruſtica)* Chimney Swallow, *(Hirundo pelaſgia)* the Sand or Bank Martin, *(Hirundo riparia)* and the Purple Martin, *(Hirundo purpurea)* all frequent and build their habitations in this city and its neighbourhood.

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tice of the learned, candid, and ingenious Dr. Barton, who has already beſtowed ſo much attention on the ſubject.

I am, &c.

W. J.

"On the afternoon of the 24th of Auguſt, 1798, I was ſitting in my parlour, which looks towards the North river, about fifty feet from the bank, in company with our mutual friend Mr. Jacob Sebor. Our attention was attracted by numerous flights of birds, which appeared to come acroſs the town from the eaſtward, and deſcend immediately into the river. So ſingular an appearance excited our particular obſervation. We went out and ſtood cloſe to the bank, and then perceived that what we at firſt imagined to be black-birds, were actually ſwallows; and that, as ſoon as the various flock had cleared the houſes, and got directly over the river, they plunged into the water, and diſappeared. This was not confined to the vicinity of the place where we ſtood, but was the caſe as far as the eye could reach, up and down the river, and continued without ceſſation for nearly two hours, when the cloſing of the evening prevented our farther obſervation.

"Aware of the importance of affording any additional information on this long diſputed queſtion in the natural hiſtory of the ſwallow, I procured a teleſcope, and watched attentively many of the flocks from their firſt appearance until their immerſion, continuing my eye fixed upon the ſpot long enough to be fully convinced that not one of the birds returned to the ſurface again. Indeed, one flock of about two hundred birds plunged into the water within thirty yards of us, and inſtantly diſappeared, without the leaſt appearance of oppoſition that might be expected to ariſe from their natural buoyancy; and, at the ſame time, the evening was ſo ſerene, and the river ſo unruffled, that no deception of our ſight could poſſibly have occurred.

"When the birds firſt came in view, after croſſing the town, their flight was eaſy and natural; but when they deſcended near to the water, they appeared much agitated and diſtreſſed, flying in a confuſed manner againſt each other, as if the love of life, common to all animals, impelled them to revolt againſt this law of nature impoſed upon their ſpecies. "As ſome time has elapſed ſince the above mentioned facts occurred, I thought it proper, before I gave you Mr. Sebor's name, as having been a witneſs to them, to conſult his recollection on the ſubject, and I have pleaſure in aſſuring you he diſtinctly remembers every circumſtance I have recited, and of which I made a memorandum at the time. "It may be worthy of remark, that as far as my obſervation went, the ſwallows totally diſappeared on the 24th of Auguſt, 1798; for, during the remainder of that year I did not ſee one.

"H. POLLOCK."

"*New York, 18th July*, 1800."

THE

THE EIGHTEENTH CENTURY.

IN France, as in England, there have been diſputes, without end, as to the commencement of the 18th century. Lalande, the aſtronomer, has been applied to on the occaſion, by a number of perſons. He endeavours, in the following manner, to put an end to the queſtion, which he ſays was equally agitated at the end of the laſt century, "Many perſons," ſays he, "imagine that, becauſe after having counted ſeventeen they count eighteen, that the century muſt be changed; but this is an illuſion: for, when a hundred pounds are to be counted, we muſt paſs from ninety-nine and we arrive at a hundred; we have changed the ten before we have finiſhed the hundred." "Whatever kind of calculation," he adds, "is to be made, we commence by one, and finiſhed by one hundred: nobody has ever thought of beginning at 0 and finiſhing by 99:" thus he concludes the year 1800 to belong inconteſtably to the eighteenth, or old century. In the year 1700, ſeveral pamphlets were publiſhed on a ſimilar conteſt: the aſtronomer obſerves that he has four of them in his library, and they are, moſt probably, not all that were written upon it.

POETRY.

TO THE EDITOR.

SIR,

AN odd incident lately happened, at the Cornwall-General-Infirmary. Whilſt ſeveral gentlemen were ſitting in one of the rooms, where two windows, oppoſite to each other, had been thrown open, a noiſe as of the fluttering of wings was heard, and a large bird that entered at one window and went out at the other, was no ſooner perceived than it diſappeared. One of the company ſaw it plainly enough to pronounce it to be a hawk; when a ſparrow was almoſt immediately diſcovered, that had taken refuge in a corner of the room.

It is certain, that birds, whether wild or tame, have been known to fly to man as their protector, when purſued by the hawk or the kite; and that the latter has, often, purſued them boldly within a ſhort diſtance of a dwelling-houſe, or pounced upon them within a poultry-yard. But this ſeems to be an uncommon inſtance of daringneſs or temerity; though, perhaps, it ſcarcely deſerves to be recorded as a phenomenon in Natural Hiſtory. Trivial, however, as it may appear in the eyes of the ornithologiſt, a Roman Angur would have been diſpoſed to conſider it as a portentous occurrence: accuſtomed to predict future events from the flight of the vulture or the buzzard, he would probably have regarded it, as ſignally auſpicious to our

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new inſtitution *. And the *poet* might have expreſſed in ſuch language as the following, the ſentiments of the *diviner*.

" His fluttering prey, amid this dome,
Impetuous to purſue,
Thro' the long airy-window'd room
The bird of rapine flew.

" While, ſcarce deſcried, on pinions fleet
The tyrant glanc'd away;
Affrighted, crouching at my feet,
A feeble ſparrow lay.

" Far off, th' aërial murderer fail'd
To ſcatter deadly fear;
But lo, the little trembler hail'd
A ſure aſylum here.

" Thus, the dread miniſter of fate
Intent his rage to wreak
On human kind, to each retreat
Purſues the faint and weak.

" Yet, if amidſt theſe walls, perchance,
He catch the patient's eyes;
Scarce is he ſeen, with ſudden glance,
When off diſarm'd he flies.

" What though he ſtretch the bloody fang?
Here, here his threats were vain;
The ſick forgetting every pang;
The wounded every pain!"

I cannot cloſe my letter, without ſtating one plain fact, of more value than all the poetry in the world; that the Cornwall General Infirmary is, at preſent, in a moſt flouriſhing ſtate; and that, chiefly from the exertions of its good and generous patron LORD DE DUNSTANVILLE, it is likely to proſper long, " *to the healing of the ſick and the bruiſed,*" and to the relief of many who " *had no comforter!*"

I remain, Sir, your faithful Servant,

Truro, Sept. 13th 1800. S. T.

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* Such an incident would have ſuggeſted at once to our forefathers, heraldic arms appropriate to an Hoſpital. And, in truth, a poor ſparrow reſcued (even in a room of the infirmary whither he had fled for ſhelter) from his rapacious purſuer, is not unpleaſingly emblematic of the inſtitution.

LINES

LINES, addreſt to a Gentleman and his Family on their Departure from their Country-Houſe, in September, 1800.

I.

WHILE, joyous 'mid the vernal blooms,
My * warblers ſleek their golden plumes
And chaunt their woodnotes clear;
I bid them, thro' my laurel ſprays,
Still glance their hues, and pour their lays,
Nor heed the paſſing year.

II.

But, tranſient as the bluſh of ſpring,
Far, far away, each vagrant wing
Betrays the unpitying breaſt:
And, as its gleam my heart deceives,
I mark, among the ſhivering leaves,
A ſolitary neſt.

III.

Ye too, while ſummer-ſuns are gay,
My every ardent wiſh repay
With ſocial converſe kind:
But, when the winds blow cold and drear,
Leave, as ye ſudden diſappear,
A lonely roof behind.

IV.

Yet ſhall my warblers, blithe again,
Burniſh the plume, and trill the ſtrain,
As wintry tempeſts ceaſe:
And, ſhall your ſmiles new luſtre grant
To thoſe chill walls? Again, the Aunt
Reſtore———— her charming NIECE?

ELEGANS FORMARUM SPECTATOR.

* Goldfinches, that regularly build their neſts in the author's garden; but, after the neſting-ſeaſon, diſappear, and are ſeen no more.

HISTORY.

SUMMARY OF POLITICS.

WE are ſtill doomed to remain in a ſtate of uncertainty, reſpecting the real intentions of the Continental Powers. The Emperor of Germany has, indeed, rejected the propoſitions for peace which Bonaparte had ſubmitted to him, and has determined to take upon himſelf the command of his army; but what impreſſion theſe propoſitions have made on the minds of the Emperor of Ruſſia, and the King of Pruſſia, on whoſe deciſion and movements the ſucceſs of future hoſtilities ſo eſſentially depend, we have not yet the means of aſcertaining. We believe it will be difficult, if not impoſſible, to find,

find, in the annals of Europe, any propoſitions, from one power to another, that breathe ſuch a ſpirit of inſolence, arrogance, and preſumption, as the terms preſcribed by the upſtart tyrant of the French Republic to the Emperor of Germany. They clearly demonſtrate his fixed reſolution to adhere ſtrictly to all the plans formed by the early revolutioniſts, by Briſſot, Roberſpierre, Carnot, La Reveillere-Lepaux, cum multis aliis, ejuſdem farinæ, to impoſe laws upon Europe, with a view to pave the way for the deſtruction of all exiſting inſtitutions, and for the introduction of a general revolution. It was with this view, that Bonaparte deſtroyed all the fortreſſes of Piedmont, and ſtipulated for the demolition of all thoſe which are ſituated on the Banks of the Rhine, that he might experience no impediment hereafter to the projected irruption, at a fit opportunity, of his revolutionary hordes into the heart of Italy, and of Germany. If any man doubt the real exiſtence of ſuch a project, at this advanced ſtage of the Revolution, his incredulity muſt be incurable, and we ſhall make no attempt to remove it.

We are happy to ſay, that all our own communications from the Continent combine, with general appearances, to ſtrengthen the belief, that Ruſſia and Pruſſia will not much longer remain paſſive ſpectators of the rapid progreſs of the French arms, and of revolutionary principles; but that they will ſoon interfere efficaciouſly to reſtore the ancient equilibrium of Europe. We have alſo reaſon to hope that the Emperor of Germany, if he have really entertained any improper views of ambition and aggrandizement, which have given juſt umbrage to any other powers, has at length been convinced of their impropriety and impolicy, and is determined henceforth to act upon more equitable and upright principles. Heaven ſend, that all the powers of Europe may now open their eyes to their own intereſt, and ſacrifice all private views of ſelf-aggrandizement to the general good of the civilized world! Nothing can be more obvious than the intention of Bonaparte to execute the projects of his predeceſſors, and revolutionize Europe; as we expected, his vanity has overcome his prudence, he has completely thrown off the maſk, and now exhibits himſelf to the world in his true colours. All muſt now ſee him *as he is*, except thoſe who are wilfully blind; and *their* eyes *we* ſhall not attempt to open.

Some miſunderſtanding, it ſeems, had taken place at the Court of Peterſburgh, in conſequence of falſe and exaggerated ſtatements of the ſpirited and highly laudable conduct of our Miniſtry to the King of Denmark; and the Emperor Paul had actually laid an embargo on all the Britiſh veſſels in his ports; but this reſtraint was removed the moment the true circumſtances of the caſe were aſcertained.

A revolutionary ſpirit, ſtrongly ſtimulated by the agents of Bonaparte, has again appeared in the dominions of the King of the two Sicilies, and his Majeſty's life is ſuppoſed to be in imminent danger from the treaſonable fury of the inſurgents. This is a natural conſequence of the diffuſion of French principles, and a man may as reaſonably

ſonably expect to remain cool in the midſt of flames, as a Monarch to be ſafe while the French Republic exiſts. To us this appears ſo ſelf-evident that we ſhould be aſhamed to *reaſon* upon it.

In the interior of France, the ſame tyranny on the part of the Uſurper, and the ſame puſillanimity on the part of his ſlaves, ſtill continue to prevail. Moſt of the emigrants who had been allowed to return, have been put in requiſition, and ordered to fight againſt their lawful Sovereign and his faithful defenders! Others have received the tyrant's mandate to quit the country! Such is the boaſted *toleration*, ſuch are the *Anti-Jacobinical* principles, of the Atheiſt-Muſſulman-Papiſt, Bonaparte!

It was our intention to complete, in this number, our account of the proceedings of the American Commiſſioners reſpecting the demands of Britiſh Claimants, but, having received, among a variety of American publications, one pamphlet on this very ſubject, we embraced the opportunity to include our final remarks, in the review of that book, which appears in the Appendix to our ſixth volume, where much intereſting matter reſpecting the preſent ſtate of politics and literature in America will be found.

It is with infinite concern, that we advert to the public diſturbances which have, in the courſe of this month, prevailed in the metropolis, to the utter diſgrace of its police. Much fulſome adulation has been laviſhed upon the chief magiſtrate of the city for his conduct on the occaſion. While we admit, that he diſplayed great activity and zeal; that whatever praiſe may be due to *moderation* he richly deſerves; we cannot withhold our opinion, that had he acted with equal firmneſs and vigour, he might, *probably*, have entirely ſuppreſſed the riots on the *firſt*, and moſt *certainly*, on the *ſecond* day, of their appearance. This is not the place to diſcuſs the *humanity* or *inhumanity* of deciſive meaſures on the firſt appearance of popular tumults; but, in our apprehenſion, the French revolution has completely decided that queſtion.

The populace diſplayed their uſual wiſdom and diſcrimination in their proceedings on this occaſion; they ſought to lower the price of flour by threatening the deſtruction of the mills; to reduce the price of corn by the demolition of lamps and windows; and to bring a ſuperabundance of proviſions to market by deſtroying the property, and attacking the perſons, of all who frequent it! In ſhort the inevitable tendency of their conduct was to defeat the very end which they profeſſed an anxiety to promote! It is a melancholy conſideration, and certainly indicates ſome radical defect in the ſyſtem of our municipal laws, that a licentious rabble ſhould be enabled to keep the metropolis in a conſtant ſtate of alarm, for ſix ſucceſſive days, and to commit numerous acts of violence, and yet elude puniſhment, and even prevent the wholeſome effect of one ſolitary example! Whether our laws, or their interpreters, are to blame, we ſhall not preſume to decide; but when there exiſts a law which inflicts the puniſhment of death on any man who ſhall *begin to demoliſh* a houſe; and find, that an active rioter who is proved to have thrown for an half-

half-an hour together, ſtones of a very large ſize, which not only broke the windows, but the window frames, ſplit the window ſhutters, and broke in pieces one of the pannels of the door, is not conſidered as having *begun to demoliſh* the houſe, we can only expreſs our ſurprize that words inſerted in an act of parliament have not the ſame meaning which they have when they appear in any other ſpecies of compoſition, or when they are uttered in common converſation. But if we have to lament the inefficacy of the laws in one reſpect (an inefficacy which may be eaſily and which ought to be ſpeedily remedied) we have to congratulate our coutrymen on the noble diſplay of loyalty, ſpirit, and zeal by the different volunteer corps which have ſtood forward on this occaſion. *Their* conduct muſt have convinced the riotous, and the diſaffected, that, without the aſſiſtance of any regular force, good order may, at all times, be preſerved, and domeſtic treaſon checked in the bud; a moſt conſolatory reflection to every true friend to his King and country! Theſe genuine patriots have met with the reward which they are ever moſt ambitious to obtain, in the expreſſed approbation of their Sovereign, and the general applauſe of their loyal fellow-ſubjects. The noble Duke who preſides over the home-department of the ſtate, with ſo much honour to himſelf and advantage to the country, has alſo declared his particular ſatisfaction with another deſcription of men, to whoſe active exertions he aſcribed the prevention of farther miſchief; the police-Magiſtrates of the metropolis. The beneficial effects of that excellent eſtabliſhment are not yet ſufficiently underſtood; but we have little heſitation in imputing to it the tranquillity and good order which generally prevail in a capital, that contains upwards of a million of inhabitants; and when it ſhall have received the extenſion and improvement of which it is capable, its good conſequences will become too manifeſt not to be univerſally acknowledged.

The determined Jacobins diſapproved of the proceedings of the mob, as not ſufficiently ſyſtematic, nor ſufficiently deciſive; they heartily, however, wiſhed them ſucceſs, and even ſtrove to promote it, by fanning the flame when it was once lighted, by ſending their emiſſaries among them, and by ſupplying an adequate number of inflammatory hand-bills which they keep in conſtant readineſs for employment on every favourable occaſion. Had not the efforts of the magiſtracy and the preſence of the volunteers, broke the ſpirit of the populace, and checked their deſtructive career, the Jacobins had reſolved to rejoin them, as ſoon as their co-operarion could be attended with the deſired effect.

When the chief magiſtrate of the city endeavoured to quell the tumult in Biſhopſgate-Street, where the mob attempted to demoliſh the houſe of a tradeſman, but were prevented by the timely arrival of that moſt reſpectable corps, the Honourable Artillery Company, led by their worthy commander, Colonel Le *Meſurier*, who never waits the ſlow operation of official inſtructions where delay may deprive

prive him of the opportunity of rendering a public ſervice, was attended by a notorious leader of oppoſition and the proprietor of a Jacobin paper. The *former* had the audacity to queſtion an officer of the City Light Horſe as to the cauſe and motive of his attendance; but the anſwer which he received was admirably calculated to check ſuch impertinence, the end and object of which were too obvious to be miſtaken, and to teach him that in the ſuppreſſion of a lawleſs rabble no diſtinction will ever be made between a ſenator and a ſhoe-black. The *latter*, by way of co-operating with his friend, had the temerity to publiſh in his paper the treaſonable hand-bill, which the Lord Mayor had been ſo laudably anxious to ſuppreſs, and for the diſcovery of the author of which a very conſiderable reward had been offered.

It is needleſs for us to obſerve that the republication and conſequent circulation of this atrocious libel, ſubject the proprietor of the paper to the ſame puniſhment which the law preſcribes for its original author. Its republication, too, was accompanied with ſome ſuitable comments, in which it was plainly aſſerted, that *the* TAXES *had enhanced the price of every article of life*; that there was a real ſcarcity; that what had been ſaid on *the Bench*, reſpecting monopolizers and foreſtallers was *groſs and iniquitous calumny*; that *every ſheaf* of corn had been brought to market; *that no wheat was left on hand*; that the foreign wheat was *ſo damaged and unwholeſome as to have occaſioned an epidemic in the country*; and, laſtly, that *the millers are all deſtitute of corn*. To characterize ſuch obſervations, in which falſhood and malevolence ſeem to diſpute the pre-eminence, would be an uſeleſs taſk. It certainly requires no vigour *beyond* the law to fix their character, to define their tendency, and to reward their author.

TO CORRESPONDENTS.

WE ſhall be happy to hear again from X. Q. S. We never ſaw the work recommended to our attention by "a Conſtant Reader."

"The Recruiting Officer's Speech" is received and will be noticed hereafter.

Mr. Walker's Letter to Mr. Boëttiger, inſerted in *Wieland's New German Mercury* will appear in our next.

Robur ab juſto is intended for inſertion in the ſame Number.

ERRATUM.

OUR Readers are deſired to correct a miſtake in the Review of Mr. Bingley's Tour round North Wales, P. 410. Vol. VI. where the *Mona Antiqua* of Rowland is quoted inſtead of *the Cambrian Regiſter*, as the authority for a curious account of a ſect of Welſh Methodiſts.

THE

ANTI-JACOBIN

Review and Magazine;

&c. &c. &c.

For OCTOBER, 1800.

"FALSO LIBERTATIS VOCABULUM AB IIS USURPATUM, QUI PRIVATIM DEGENERES, IN PUBLICUM EXITIOSI, NIHIL SPEI NISI PER DISCORDIAS HABEANT." TACITUS.

ORIGINAL CRITICISM.

ART. I. *A View of the Origin and Conduct of the War with Tippoo Sultaun; comprising a Narrative of the Operations of the Army under the Command of Lieutenant-General George Harris, and of the Siege of Seringapatam.* By Lieutenant-Colonel Alexander Beatſon, late Aid-de-camp to the Marquis Welleſley, Governor-General of India; and Surveyor-General to the Army in the Field. 4to. PP. 438. G. and W. Nicol. London. 1800.

THE laudable moderation obſerved by Lord Cornwallis, in the treaty which he concluded with Tippoo Sultaun in 1792, was inadequate to produce any other effect on the mind of that vindictive and ſanguinary tyrant, than to augment, if that were poſſible, the implacable enmity which he bore to the Engliſh; and to encreaſe his thirſt for revenge. The war in which this country was engaged with France, afforded Tippoo an opportunity, which he would not ſuffer to eſcape, of making application to the French for military aſſiſtance; and, though at peace with us, without the ſmalleſt ground of complaint to alledge againſt the company, ſo little attention did he pay to

the obligation of treaties, that he did not hesitate to declare to M. Malartic, Commander in Chief of the French possessions in India, that, as soon as he should receive the aid which he required, he would declare war against the English.

The British government in India obtained very early information of the views and designs of this Prince; and the judicious conduct of the Governor-General at that alarming and critical period, a conduct in which moderation and firmness, promptness and decision, wisdom and vigour, were equally conspicuous, cannot be too much admired, nor too loudly commended. The origin, progress, and termination of this momentous contest, the issue of which has settled the British power in India on a much more solid basis than its most sanguine friends could have expected it so soon to acquire, are detailed in the volume before us, with accuracy and precision. The whole system of the tyrant of the Mysore is fully expounded; and the relative situation, power, and policy, of the neighbouring States are unfolded in an able and luminous manner. Colonel Beatson had the best possible means of composing an authentic history of these extraordinary transactions. Engaged in the expedition himself, and honoured with the confidence of the Governor-General, he combined the advantages of personal knowledge with the benefit of official communications, that few contemporary historians are able to obtain. As one irrefragable proof of the hostile projects of Tippoo, we shall extract M. Malartic's proclamation.

"MALARTIC's PROCLAMATION.

"*Liberty.*——*Equality.*

"The French Republic, one and indivisible.—Proclamation, by *Anne Joseph Hyppolite Malartic*, Commander in Chief and Governor General of the Isles of France and Reunion, and of all the French Establishments to the eastward of the Cape of Good Hope.

"*Citizens*,

"Having for several years known your zeal and your attachment to the interests and to the glory of our Republic, we are very anxious, and we feel it a duty to make you acquainted with all the propositions which have been made to us by Tippoo Sultaun, through two ambassadors whom he has dispatched to us.

"This prince has written particular letters to the colonial assembly, to all the generals employed under this government, and has addressed to us a packet for the Executive Directory.

1. "He desires to form an offensive and defensive alliance with the French, and proposes to maintain, at his charge, as long as the war shall last in India, the troops which may be sent to him.

2. "He promises to furnish every necessary for carrying on the war, wine and brandy excepted, with which he is wholly unprovided.

3. "He

3. " He declares that he has made every preparation to receive the ſuccours which may be ſent to him, and that on the arrival of the troops, the commanders and officers will find every thing neceſſary for making a war, to which Europeans are but little accuſtomed.

4. " In a word, he only waits the moment when the French ſhall come to his aſſiſtance, to declare war againſt the Engliſh, whom he ardently deſires to expel from India.

" As it is impoſſible for us to reduce the number of ſoldiers of the 107th and 108th regiments, and of the regular guard of port Fraternité, on account of the ſuccours which we have furniſhed to our allies the Dutch; we invite the citizens, who may be diſpoſed to enter as volunteers, to enrol themſelves in their reſpective municipalities, and to ſerve under the banners of Tippoo.

" This prince deſires alſo to be aſſiſted by the free citizens of colour, we therefore invite all ſuch who are willing to ſerve under his flag, to enrol themſelves.

" We can aſſure all the citizens who ſhall enrol themſelves, that Tippoo will allow them an advantageous rate of pay, the terms of which will be fixed with his ambaſſadors, who will further engage, in the name of their ſovereign, that all Frenchmen, who ſhall enter into his armies, ſhall never be detained after they ſhall have expreſſed a wiſh to return to their own country.

" Done at port North-Weſt, the 30th January, 1798.

(Signed) " MALARTIC."

The following letters from Bonaparte, ſoon after his arrival in Egypt, prove, firſt, that he was well-diſpoſed to co-operate with Tippoo-Sultaun; and, ſecondly, that one object of his expedition to Egypt was to attack the Britiſh dominions, with a view to deſtroy the Britiſh power, in India.

" No. VII.

" The originals of the following tranſlations from General Bonaparte were communicated to Captain Wilſon at Mocha; and the tranſlations were by him tranſmitted to the Governor in Council at Bombay.

FRENCH REPUBLIC.

Liberty. *Equality.*

" Bonaparte, Member of the National Convention, General in Chief, to the moſt Magnificent Sultaun, our greateſt friend, Tippoo Saib.

" *Head-Quarters at Cairo, 7th Pluvioſe, 7th Year of the Republic, One and Indiviſible.*

" You have already been informed of my arrival on the borders of the Red Sea, with an innumerable and invincible army, full of the deſire of delivering you from the iron yoke of England.

" I eagerly embrace this opportunity of teſtifying to you the deſire I have of being informed by you, by the way of Muſcat and Mocha, as to your political ſituation.

" I would even wiſh you could ſend ſome intelligent perſon to Suez or Cairo, poſſeſſing your confidence, with whom I may confer.

" May the Almighty increaſe your power and deſtroy your enemies.

(Signed) BONAPARTE.

(Seal). True Tranſlate from the French,

(Signed) *Francis Wappers*, Tranſlator.

" *Tranſlate of a Letter from General Bonaparte to the Sheriff of Mecca, written in Arabic, without date, and received at Judda, the 17th February*, 1799.

" You will be fully informed by the Nocqueda of this Dow, how tranquil and quiet every thing is at Cairo and Suez, and between thoſe places, and of the tranquillity which is eſtabliſhed among the inhabitants. Not a ſingle Mameluke oppreſſor remains in the country, and the inhabitants, without dread or fear, employ themſelves in weaving, cultivating the ground, and in other trades, as formerly; and, by the bleſſing of God, this will be daily increaſing, and the duties on merchandize and the taxes will be leſſened. The duties on merchandize are now the ſame as they were prior to their being raiſed by the Mamelukes; the merchants have every aſſiſtance granted them, and the road between Suez and Cairo is open and ſafe, therefore do you aſſure the merchants of your country, that they may bring their goods to Suez, and ſell them, without dread or apprehenſion, and may purchaſe in exchange for them ſuch articles as they may wiſh.

" I now ſend you a letter for our friend Tippoo Sultaun; oblige me by forwarding it to his countries.

" A true Tranſlation,

" (Signed) S. Wilson."

" Copies of the above letters were given to my Monſhee for me, by Shaik Soliman and Mahomed Ameen, the ſheriffes firſt viſier and firſt ſecretary.

" (Signed) S. Wilson."

" A true copy.

" *N. B. Edmonſtone*,

" P. T. to the Government."

When every attempt to obtain a ſatisfactory explanation from Tippoo Sultaun had completely failed, the Britiſh army was ordered to take the field; and the ſkill and energy diſplayed in their operations perfectly correſponded with the characteriſtics of the councils which had given riſe to them. Our readers will readily concur in the juſtice of this obſervation when they learn that hoſtilities were only begun on the 22d of February (1798), and that on the 4th of May, Seringapatam, the capital of Tippoo's dominions, was taken by ſtorm, and his whole empire ſubdued. In ſhort, we know of no event in military hiſtory that can be compared with this; which reflects the higheſt honour on every perſon concerned in planning it, or in carrying

carrying it into execution. There ſeems to have been a perfect concurrence of opinion, and unanimity of effort, throughout every department of the government, and of the army; and theſe were accordingly crowned with the ſucceſs which they were well calculated to produce, and which, unqueſtionably, they richly deſerved.

The Sultaun, it is well known, was killed during the attack, and the moment all reſiſtance ceaſed, every meaſure which humanity could ſuggeſt was adopted by General Baird, who conducted the aſſault.

"To ſecure the fidelity of the principal chiefs, it was the Sultaun's policy to retain, within his capital, in a ſtate of confinement, their wives and children: theſe fortunately were ſtill in the fort: their ſecurity became now no leſs an object of policy to us, than it had been to the Sultaun: and General Baird did not fail to direct his immediate attention to this point. Safeguards were ſent to moſt of the principal families, and protection was granted to the inhabitants in general. All violence ceaſed with the conflict; and it is but juſtice to add, although above eight thouſand of the enemy's troops were killed in the aſſault, very few of the unarmed inhabitants ſuffered, and theſe unavoidably from random ſhot: a circumſtance, we may venture to pronounce, unprecedented; which is to be aſcribed, not only to the high diſcipline of the troops, and the humane exertions of the officers, but to the happy choice of time for making the aſſault, which enabled them to diſcriminate, and to their operations being confined ſolely to the ramparts.

"The loſs of the army, during the ſiege, was twenty-two officers killed, and forty-five wounded: one hundred and eigty-one European non-commiſſioned rank and file killed, ſix hundred and twenty-two wounded; and twenty-two miſſing: one hundred and nineteen natives killed, four hundred and twenty wounded, and one hundred miſſing.* Of the above number of officers, twenty-five were killed and wounded in the aſſault.

"By a return † of the ſtrength and diſpoſition of the Sultaun's force, made out by Khan Jehan Cawn, one of the moſt reſpectable of Tippoo's officers, it appears, that on the 4th of May, during the aſſault, there were in the fort thirteen thouſand ſeven hundred and thirty-nine regular infantry; and without the fort, and in the entrenchments on the iſland, eight thouſand one hundred: ſo that the garriſon conſiſted of twenty-one thouſand, eight hundred, and thirty-nine men. The total loſs of the Sultaun's army during the ſiege has not been accurately aſcertained, but it muſt have been very conſiderable, as the daily loſs in killed and wounded, excluſive of that which has been enumerated on different occaſions, has been eſtimated at about forty men. In the aſſault alone, four and twenty principal officers were killed, and ſeven wounded; ‡ beſides a great number of inferior rank.

* "Vide Appendix, xl." † "App. xxx." ‡ "App. xxxi."

"There were found in the fort, three hundred and ſeventy-three braſs guns, ſixty mortars, and eleven howitzers: four hundred and ſixty-ſix iron guns, and twelve mortars: in all, nine hundred and twenty-nine pieces of ordnance; of which two hundred and eighty-ſeven guns were mounted on the fortifications. There were four hundred and twenty-four thouſand four hundred round ſhot, five hundred and twenty thouſand pound of gunpowder, and ninety-nine thouſand muſkets and carbines, &c.

"Within the fort there were eleven large powder magazines: ſeventy-two expence magazines; eleven armories for making and finiſhing ſmall arms: two founderies for cannon; three buildings, with machines for boring guns and muſkets; four large arſenals; and ſeventeen other ſtorehouſes containing accoutrements, ſwords, and other articles; beſides many granaries, abundantly ſtored with proviſions of every kind. Of treaſure and jewels, the total value was, ſtar pagodas 25,35,804; or one million, one hundred and forty-three thouſand, two hundred and ſixteen pounds ſterling.

"The number of French at Seringapatam amounted to about one hundred and twenty, including twenty officers, ſome of whom were wounded during the ſiege. The whole had commiſſions from the French government, and were under the command of M. Chapuy.

"Thus ended the ſiege of Seringapatam, an achievement no leſs important than deciſive; and which has never been ſurpaſſed in ſplendor, by any event recorded in the hiſtory of the military tranſactions of the Britiſh nation in India. The fall of this capital placed the whole kingdom of Myſore, with all its reſources, at the diſpoſal of the Britiſh government, and extinguiſhed the only power in India, which was deemed formidable, or in any wiſe diſpoſed to ſecond the dangerous views of the French."

We are happy to find that the MARQUIS WELLESLEY has ordered all the records that were found in Tippoo's palace to be tranſlated, as they will throw a farther light upon the ambitious intrigues of that aſpiring tyrant. A liſt of theſe records is given in the twelfth chapter of this volume. The fourteenth chapter contains an intereſting expoſition of the honourable principles and motives by which the Governor-General was actuated in the diviſion of the conquered territories of the Sultaun. An ample proviſion was made for the numerous progeny of Tippoo, whoſe father had wreſted the ſceptre from the lawful Sovereign; ample ſalaries were ſecured to his principal officers; a part of his dominions were aſſigned to the Nizam, the Company's ally; another ſmaller portion to the Mahrattahs; the city of Seringapatam, with all the towns on the coaſt, the country above the Ghauts, and all thoſe important paſſes and forts, the poſſeſſion of which could give additional ſecurity to the Company's territory, were, very properly, reſerved for the Britiſh government; and the *table land of Myſore* was reſtored to the heir of its ancient Monarchs.

The

The motives which influenced this reſtoration of the deſcendant of the ancient Rajahs of Myſore, exhibit an apt example of the wiſe policy of the Britiſh Government in India.

"The indignities which the depoſed family of Myſore had ſuffered, eſpecially during the cruel and tyrannical reign of Tippoo Sultaun; and the ſtate of degradation and miſery to which they had been reduced, muſt naturally excite a ſentiment of gratitude and attachment in their minds towards that power, which ſhould not only deliver them from oppreſſion, but raiſe them to a ſtate of conſiderable affluence and diſtinction. Between the Britiſh government and this family, an intercourſe of friendſhip and kindneſs had ſubſiſted in the moſt deſperate criſis of their adverſe fortune. They had formed no connection with our enemies: their elevation would be the ſpontaneous act of our generoſity; and from our ſupport alone could they hope to be maintained upon the throne, either againſt the family of Tippoo Sultaun, or againſt any other claimant. They muſt naturally view, with an eye of jealouſy, all the friends of the uſurping family: and conſequently be adverſe to the French, or to any ſtate connected with that family in its hereditary hatred to the Britiſh government. The heir of the Rajahs of Myſore, if placed on the throne, would feel that his continuance in that ſtation, depended on the ſtability of the new ſettlement in all its parts. It would, therefore, be his intereſt to unite with cordiality and zeal, in every effort neceſſary to its harmony, efficiency, and vigour. The effect of ſuch an arrangement of the affairs of Myſore, would not be limited to the mere deſtruction of the hoſtile power which menaced our ſafety; in the place of that power, would be ſubſtituted one, whoſe intereſts and reſources would be abſolutely identified with our own; and the kingdom of Myſore, ſo long the ſource of calamity, or alarm, to the Carnatic, would become a new barrier of our defence, and would ſupply freſh means of wealth, and ſtrength, to the Company, their ſubjects, and their allies.

"In addition to theſe motives of policy, moral conſiderations, and ſentiments of generoſity and humanity, favoured the reſtoration of the ancient family of Myſore. Their high birth, the antiquity of their legitimate title, and their long and unmerited ſufferings, rendered them peculiar objects of compaſſion and reſpect; nor could it be doubted that their government would be more acceptable, and more indulgent than that of the Mahomedan uſurpers, to the maſs of the inhabitants of the country, compoſed almoſt entirely of Hindoos.

"Theſe conſiderations induced the Governor-general to adopt the reſolution of preferring the deſcendant of the Rajahs of Myſore, to the heir of Tippoo Sultaun; and, at the ſame time, determined him to grant to the families of Hyder Alli and Tippoo Sultaun, a more munificent maintenance than either had enjoyed during the late reign; and to provide with the ſame liberality, for all the Mahomedan officers, and chiefs of the ſtate, who had ſurvived the Sultaun, and for the families of all thoſe who had fallen in the courſe of the war."

The Sirdars or Officers of Tippoo received the appointments reſpectively allowed them by the Governor-general with equal ſurpriſe and gratitude.

"All the Sirdars, named under the foregoing heads, having, by appointment, attended the commiſſioners, were received, according to the claſſes into which they had been previouſly arranged, and made acquainted with the powers entruſted to the commiſſioners, and of the reſolutions which, under thoſe powers, they had adopted. This communication was received by every individual with very lively ſenſations of gratitude, and in ſeveral inſtances, of wonder. Many of them expreſſed the greateſt aſtoniſhment, at the unparalleled condeſcenſion, and generoſity, of the Company's government, in manifeſting ſo much conſideration for perſons who had ſo recently borne arms againſt them, and who could not aſſert any claims to their favour or protection.

"Theſe meaſures produced the moſt ſalutary effect in tranquilizing the minds of the principal Mahomedans remaining in Myſore; and as it placed the clemency, and generoſity, of the Britiſh government in the moſt conſpicuous and honourable light, it could not fail to conciliate all claſſes of people, and to prepare their minds for the new arrangements in contemplation for the ſettlement of Myſore."

The two neareſt relations of the young Rajah, who was deſtined to be reſtored to the throne of his anceſtors, and who, with the whole of their family, had been kept by Tippoo in a ſtate of abject poverty and dependence, ſent the following letter to the Britiſh Commiſſioners, upon receiving the firſt intelligence of their friendly intentions towards them.

"To Lieutenant-general George Harris, the Honourable Colonel Arthur Welleſley, Mr. Henry Welleſley, Lieutenant-colonel William Kirkpatrick, Lieutenant-colonel Barry Cloſe, Commiſſioners for the affairs of Myſore;

"From Letchima Ama,* the wife of Kiſna-Raije-Worrear, and Dewaj Ama,† the wife of Chiaum-Raije-Worrear; with compliments.

"*On the 22d day of Jeiſht—year Shidartee;*
(*24th June* 1799.)

"Your having conferred on our child, the government of Myſore, Nuggur, and Chitteldroog, with their dependencies; and appointed Purneah to be the Dewan, has afforded us the greateſt happineſs.

"Forty years have elapſed ſince our government ceaſed. Now, you have favoured our boy with the government of this country, and

* "The ſecond wife of the Rajah, who reigned at Hyder's uſurpation.

† "The ſecond wife of Chiaum Raije, and maternal aunt of the preſent Rajah, whoſe father was married to eight wives, two of whom were ſiſters."

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nominated Purneah to be his Dewan; we ſhall, while the ſun and moon continue, commit no offence againſt your government. We ſhall at all times conſider ourſelves as under your protection and orders. Your having eſtabliſhed us, muſt for ever be freſh in the memory of our poſterity, from one generation to another. Our offspring can never forget an attachment to your government, on whoſe ſupport we ſhall depend."

"(Signed) "LETCHIMA AMANY.
"DEWAJ AMANY."

"A true tranſlation.
"(Signed) WILLIAM MACLEOD."

Some idea of the importance of the territorial acquiſitions of the Britiſh made by this ſucceſsful war may be formed from the following brief ſtatement:

"The ſucceſs of the Britiſh arms, in the ſhort period of the late campaign, has not merely excluded the French from Myſore, provided an ample indemnity to the company and their ally, for the charges of the war, deſtroyed the hoſtile power of Tippoo Sultaun, and effectually precluded its revival, but has transferred the ſword of our implacable enemy into our own hands; and turned to our own uſe, the main ſprings of his wealth and ſtrength.

"By the partition treaty of Myſore, the Eaſt India Company have acquired an augmentation of direct territorial revenue to the annual amount of about *Star pagodas* 6,47,641 10. By the ſubſidiary treaty of Seringapatam, they have ſecured an annual ſubſidy of *Star pagodas* 7,00,000, making, together with their new territorial revenue, the ſum of *Star pagodas* 13,47,641. 10; and leaving (after deducting the proviſion allotted for the families of Hyder Alli Khan and Tippoo Sultaun), an annual increaſe of their funds in that quarter of India, equal to *Star pagodas* 11,47,641. 10. But a reaſonable expectation is entertained, that the territory acquired by the company, under the treaty of Myſore, will yield, in the courſe of a few years, a ſum not leſs than *Star pagodas* 14,78,698.*

"If ſuch an advance in the nominal revenue of the acquired diſtricts ſhould actually be realized, the poſitive augmentation of the available, annual, reſources of the company, in conſequence of the late ſettlement of Myſore, will amount nearly to twenty lacks of ſtar pagodas, or eight hundred thouſand pounds ſterling.

"But in eſtimating the increaſe of the company's annual available reſources ſince the month of June 1798, the augmentation, which took place in the ſubſidy, payable by the Nizam, is not to be omitted. By the treaty of Hyderabad, concluded on the 1ſt of September 1798, the annual ſubſidy was augmented from *Arcot rupees* 6,44,556, to *Arcot rupees* 24,17,100; making an increaſe annually of *Arcot rupees* 17,72,534, or *Star pagodas* 5,64,982. Thus the total augmenta-

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* "Appendix, xlix."

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tion of the company's available, annual reſources, ſince June 1798, in that quarter of their poſſeſſions, amounts actually to *Star pagodas* 17,12,623; and if the revenue of the newly acquired territory ſhould be realized, according to juſt expectation, it will amount to *Star pagodas* 25,43,680, or above one million ſterling.

"Againſt theſe acquiſitions muſt be placed the expence of whatever additions it may be found neceſſary to make to the military eſtabliſhment, either in conſequence of the extenſion of territory, or of the ſubſidiary engagements which have been contracted with the Nizam, and with the Rajah of Myſore.

"The ſubſidiary force at Hyderabad, muſt be conſidered as a part of our efficient ſtrength, prepared for our ſervice on any emergency, and ready to aid us in any future war as it has done in the laſt. It does not appear probable, that it will be neceſſary to make any conſiderable addition to the military eſtabliſhment of Fort St George, in conſequence of the treaty of Hyderabad; nor is it apprehended, whatever the augmentation may be of that eſtabliſhment, and of the army of Bombay in conſequence of the two treaties, that it will bear any proportion to the increaſe of the revenue and reſources. For it muſt never be forgotten, that while our territory has been extended, our frontier has been contracted and ſtrengthened, our principal enemy utterly deſtroyed, and an ally, and dependent of the company, eſtabliſhed on his throne."

An excellent map of the conquered territory, with its preſent diviſion, and two plans of the march of the army and of the ſiege of Seringapatam, are given with the work, which is, in all reſpects, entitled to public attention. The *ſtyle* of ſuch a publication is but a ſecondary conſideration, but we can ſafely declare, that Colonel Beatſon's *manner* is as good as his *matter* is important.

ART. II. *A Charge delivered to the Clergy of the Dioceſe of Lincoln, at the Triennial Viſitation of that Dioceſe in June and July* 1800. By George Prettyman, D. D. F. R. S. Lord Biſhop of Lincoln. 8vo. 1s. PP. 24. Cadell and Davies. London. 1800.

THE zealous and orthodox Biſhop, in the Charge before us, takes a ſurvey of the preſent general "apoſtacy from the church of Chriſt," and notices "that moſt wonderful conſpiracy which has been formed and carried on with too much ſucceſs, againſt the Chriſtian religion:" obſerving that it was "reſerved for the eighteenth century, to ſee *a regularly digeſted plan* for the extirpation of all belief in Chriſtianity." The Biſhop remarks that "the characteriſtics of the preſent times, are confeſſedly, infidelity, and an unprecedented indifference

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to the religion of Chriſt among profeſſed believers;" and thence takes occaſion to recommend "ſome points, which ſeem to require" the clergy's "moſt ſerious conſideration." His Lordſhip obſerves on prophecy, that "ſcripture is thereby continually receiving additional teſtimony to its truth:" and "perhaps it is deſigned to encreaſe in ſplendor towards the concluding period of the world, till it vies in brightneſs with the effulgent light of miracles, which accompanied the firſt promulgation of the goſpel. But," adds his Lordſhip, "never ſhould it be forgotten, that "no ſcripture is of private interpretation." After obſerving, at P. 13, that prophecy is but one of the many branches of evidence; and that the evidences of Chriſtian truth are calculated to convert infidels and ſceptics, and "to awaken a genuine ſpirit of religion in nominal Chriſtians;" the Biſhop judiciouſly adds, "you will not be at a loſs for arguments ſuited to every comprehenſion, plain and ſimple in their nature, as well as ſtriking and impreſſive; but you will remember, that to combat objections of which your pariſhioners have never heard, and which perhaps they will ſcarcely comprehend, *may* be miſchievous, and muſt be uſeleſs." He then gives the following excellent ſummary of what a Chriſtian preacher ſhould conſtantly inculcate.

"And let me here particularly recommend to you, to make the Doctrines of Chriſtianity the conſtant baſis of moral inſtruction, as no other ground can give ſecurity to human virtue. Set before your hearers the awful perfections of the Deity; declare to them the fallen and depraved nature of man, and his liability to puniſhment, without which Redemption through Chriſt can neither be fully underſtood, nor juſtly appreciated; point out to them their natural propenſity to ſin, and their utter inability to work out their own ſalvation without Divine aſſiſtance, but at the ſame time carefully inculcate the abſolute neceſſity of ſelf-exertion, as the indiſpenſable condition of Divine aſſiſtance, and fail not to urge the declared efficacy of devout and fervent prayer. Explain to them, that neither faith without good works, nor good works without a true and lively faith, can give any rational hope of obtaining a ſhare in the gracious promiſes of God. Shew them from the teſtimony of Scripture, the dignity of the perſon of Chriſt, his love for mankind, and the fulneſs of the atonement made by his death; and animate them to 'fulfill *all* righteouſneſs' by continually directing them to contemplate the example of his perfect life. You will thus excite a warmth of piety which can never be produced by a moral diſcourſe founded in the fitneſs of things, or the beauty of virtue. When the mind has fully and impartially contemplated the evidences of the Goſpel, explained with perſpicuity, and enforced with ſound reaſoning, the ſophiſtry of the Infidel and the cavils of the Sceptic, will have but little weight. When the heart is intereſted in the cauſe of Religion, profane jeſts will be regarded

garded with horror, and temptations to vice will be rejected with diſdain."

In P. 16, it is juſtly obſerved that "no branch of learning, no ſpecies of publication, remains clear from the pollution of the new philoſophy, as it is called." And the "unhappy victims are infatuated with the idea, that they alone enjoy the perfection of mental health." "But it muſt not eſcape obſervation, that their labours are uniformly directed to flatter the pride of the human heart; upon this they depend for ſucceſs. The appointed teachers of religion are therefore the peculiar objects of their virulent abuſe; and the eſtabliſhment of our church, they are peculiarly eager to deſtroy." "Our utmoſt vigilance muſt ſtill be required to baffle theſe complicated artifices."*

His Lordſhip deſervedly expoſes a claſs of men "who profeſſing to believe all the church doctrines, yet renounce its authority, and revile its miniſters," and therefore require to be particularly watched, as they eſpouſe the cauſe of the ſectaries, who, in their turn, endeavour to introduce them into all our churches.

"Many of theſe fanatics, by pretending to an extraordinary degree of ſanctity, to a ſpecies of faith not to be found in the Goſpel, to an eſpecial call or gift of grace, which ſuperſedes the neceſſity of education, and of the regular ordination commanded, and practiſed by the Apoſtles themſelves, ſeduce the People from their appointed Miniſters, ſeparate them from the communion of the Church, gain a complete aſcendency over them, and inſtil into their minds the moſt dangerous opinions, with the moſt active enthuſiaſm. The effect of this miſ-called Evangelical Preaching, too often appears in the deſpondence of religious melancholy, or in the licentiouſneſs of ſhameleſs profligacy, and in principles and conduct, which the precepts of the Goſpel, and the whole hiſtory of mankind, declare to be abſolutely inconſiſtent with true Religion and the well-being of Society."

His Lordſhip then emphatically adds,—"A firm union of the

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* A note is here ſubjoined which contains the paſſage that was added to the text, "in addreſſing the clergy of the diſtrict where the report was drawn up." In this the Biſhop "publickly teſtifies his warmeſt approbation of the report of the committee, appointed to examine the real ſtate of religion, cauſes of its decay, and means of revival: as diſplaying at once genuine Chriſtian humility, Chriſtian zeal, and Chriſtian charity." We recommend this note to the attention of thoſe ſceptical critics who have expreſſed their doubts of the authenticity of this excellent report which was aptly characterized by us, in Vol. V. P. 184. of our Review.

Clergy

Clergy of the Eſtabliſhed Church, a fixed determination to be uniformly correct in every part of their conduct, both public and private, an unremitting attention to the various duties of their ſtation, a zealous regard to the ſpiritual wants and intereſts of their pariſhioners, and a conſtant endeavour to alleviate their diſtreſſes, muſt then be found the moſt effectual means to check the growth of ſchiſm, to counteract the open or inſidious attacks of infidels and ſectariſts, and to avert thoſe evils which threaten the ſubverſion of our Eccleſiaſtical Conſtitution, and the deſtruction of all religion. If you aſpire to the reward of faithful ſtewards, you muſt not, in times like theſe, confine yourſelf to general decency of character, to the ordinary diſcharge of the ſtated duties of public worſhip. The enemy is at our gates, nay, he is in the midſt of us. We muſt oppoſe energy to violence, zeal to enthuſiaſm, vigilance to cunning, piety to infidelity, and Chriſtian firmneſs, forbearance, and charity, to the ſhafts of envy and malice, ridicule and ignorance. We muſt 'contend for the Faith once delivered unto the Saints,' with ſcriptural arguments adapted to the ſophiſtry and prejudices of our adverſaries, point out the cenſures of the Apoſtles when they heard of diviſions in the church under ſeparate teachers, and defend our diſcipline upon the high ground of Apoſtolical Inſtitution, and by hiſtorical proofs of uniformity in the churches for a long ſucceſſion of ages. We muſt ſtate the authority tranſmitted to us from the Apoſtles, to be preachers of the Word of God, and to adminiſter the holy ordinances of our Religion; and urge the important inquiry of the excellent Hooker, whether, 'as we are to believe for ever the articles of Evangelical Doctrine, ſo the precepts of Diſcipline we are not in like ſort bound for ever to obſerve?' We muſt redouble our cares to train the riſing generation in thoſe principles and habits which will beſt enable them to engage in this mighty ſtruggle as the faithful followers of Chriſt; and guard with redoubled caution againſt the admiſſion of any perſons into Holy Orders, who are not properly qualified by their life and converſation, as well as by their religious principles and knowledge, to fight the good fight of Faith, as leaders and enſamples to the People."

His Lordſhip (P. 21.) wiſhes much attention may be paid to *Sunday Schools*, which he thinks are perverted by "the agents of infidelity, irreligion, and fanaticiſm." "And ſhall the miniſters of the goſpel" be negligent? He aſcribes the objections to theſe inſtitutions, to that infatuation, "which leads the preſent age to reject the remedies propoſed for its amendment." The three following pages are employed in enforcing the "abſolute neceſſity" of inſtructing young perſons before confirmation; (when the Biſhop of London's Evidences of Chriſtianity are recommended;) of circumſpection in ſigning teſtimonials, "without a ſufficient knowledge of character," which, as his Lordſhip truly and emphatically affirms, "muſt inevitably make ſuch accountable

for

for the miſchief they may produce:" and of "unceaſing attention" to parochial duties, which "it is impoſſible" to perform "without actual preſence" upon the reſpective cures. "Reaſons of non-reſidence" are required "in writing," and whenever they appear to be "inſufficient, I ſhall feel it my duty," ſays his Lordſhip "to enforce reſidence, by the exertion of the powers, with which I am inveſted. Let us tremble at the wrath denounced againſt careleſs, ſlothful ſervants. Let us be faithful and diligent in the work given us to do, in this our day. Let us perſevere in well doing."

We cannot conclude our obſervations on this excellent appropriate and well-timed epiſcopal Charge, without expreſſing our hearty approbation of the *queries* propoſed by that orthodox ſon of the church, his Lordſhip of Rocheſter, for circulation throughout his Dioceſe; and we moſt earneſtly hope, that they may be completely effectual in the *detection* and *extermination* of all that "FALSE DOCTRINE, HERESY, and SCHISM" from which our excellent church teaches us to pray "*Good Lord deliver us!*"

ART. III. *A Diſſertation, Moral and Political, on the Influence of Luxury and Refinement on Nations, with ſome Reflections on the Manners of the Age at the Cloſe of the Eighteenth Century.* By Adam Sibbit, A. B. Rector of Clarendon, in the Iſland of Jamaica. 8vo. 5s. PP. 162. Cadell and Davies. London. 1800.

PERHAPS there never was a period when the attention of Legiſlators, of Moraliſts, and Divines ought to be more forcibly excited than at preſent. The revolution of ſtates and kingdoms has unhappily introduced a change of ſentiments and manners by no means favourable to virtue and the decencies of life. But, although our own country has not wholly eſcaped the infection of French principles and French manners, we cannot but, at the ſame time, deem it matter of ſincere congratulation, that an honourable phalanx of Britiſh worthies appear nobly determined, in their reſpective ſtations, to ſtem the torrent of vice and infidelity. In the Senate, on the Bench of Juſtice, from the Pulpit and the Preſs, various efforts have been uſed, and, we truſt, with no ſmall ſucceſs, to provide an antidote againſt that immorality and ſcepticiſm, ſpawned from a neighbouring country, which had been encreaſing of late years in our land.

Amongſt the productions of this uſeful tendency, we muſt claſs, with pleaſure and ſatisfaction, this diſſertation of Mr. Sibbit;

Sibbit; a production, in which a regard for religion, and the principles and manners of the riſing generation, are happily blended with a flowing ſtyle, and an intimate acquaintance with the works of the learned. Whilſt this writer has dedicated his ſpeculations and enquiries to inveſtigate the genius and ſpirit of nations, both ancient and modern, and to ſurvey mankind with a philoſophic eye, amidſt the various changes which have occurred, the minds of attentive readers cannot fail to be enriched with a conſiderable fund of religious, as well as of moral and political, information.

In tracing the hiſtory of nations in former as well as later times, Mr. Sibbit has clearly pointed out luxury as the bane, the efficient cauſe, and the forerunner of their deſtruction. The example of Rome is particularly dwelt upon as a warning to Britain. Whilſt drawing the parallel in this eſſay, one of Britain's ſons lifts up his faithful warning voice to caution againſt the baleful influence on morality, ariſing from Eaſtern conqueſts, a long train of proſperity, and an introduction of the refinements of foreign nations. Nor does he omit his zealous endeavours to fortify the mind againſt the faſhionable precepts of a new philoſophy, the tendency of which is to ſubvert every principle of religion and morality, upon which the pillars of ſociety are founded. When deſcribing thoſe vain and conceited ſophiſts who aroſe in Greece, whoſe philoſophy was imported into Rome, and who diſſeminated principles which were pernicious in a high degree, to the welfare and peace of mankind, Mr. Sibbit makes the following very ſeaſonable reflections, in a nervous ſtyle, as adapted to our own times and country:

"The writings of theſe philoſophers, if they deſerve ſo reſpectable a name, were the offſpring of vanity and preſumption; they were actuated by motives very ſimilar to thoſe which influence the moderns of the ſame ſchool. The fever of ambition, the deſire of diſtinction, which ſometimes inſpires the literary hero, is often as fatal to the repoſe of mankind as the military ardour which impels the conqueror to carry devaſtation and terror over the world, in ſearch of laurels and of triumphs. Every conſideration is ſacrificed to vanity and fame; and the praiſe of men, by people of this ſtamp, is preferred to the approbation of Heaven. The moſt effectual method, therefore, to gratify this reſtleſs paſſion, and to obtain the admiration of the crowd, is to attack every thing which the world had hitherto deemed ſacred and venerable in religion and in morals. To endeavour to confound in the diſtinctions of right and wrong, to miſlead and to corrupt the giddy populace by the boldneſs and the novelty of their aſſertions, is a ſure way to be conſpicuous for a time, and to live in the mouths of men; and paradoxes, abſurdities, cynic arrogance, and obſcenity,

obſcenity, will too often, in a vicious age, gain more applauſe than the ſublime productions of Genius and Virtue. The epigrams of a buffoon, the whining elegy, and the flimſy novel, will be read with avidity in frivolous times, while Homer and Milton, and Demoſthenes and Burke, will be neglected: for luxury and vice have a tendency to corrupt and debilitate the mind, as well as the body; to contaminate our intellectual taſte, as well as our moral perceptions; and, when we want energy and purity of ſoul to comprehend the vaſt and grand, or to be charmed with the delicate and elegant compoſitions of true genius, we, from the mere depravity of our faculties, delight to feed upon the diſguſting garbage, or the impertinent conceits, of the literary profligates of the day, the immoral and puny writers of a degenerate age; and there is nothing, perhaps, ſo fatal to the morals of a nation as corrupt and vicious literary productions, as they diffuſe their influence over a large ſpace, and affect all ranks and deſcriptions of men."

Whilſt he deſcribes, in forcible terms, the humiliating picture of a nation degenerated by luxury and diſſipation, Mr. Sibbit, at the ſame time, ſucceſsfully combats the whimſical opinion of Rouſſeau, and of thoſe other authors of the French School, who have been induced to recommend the condition of ſavages, as being the ſtate of felicity and freedom, and preferable to a ſtate of civilization, whilſt he inconteſtibly proves the ſuperior happineſs and advantage of the ſocial ſtate of man in a virtuous and flouriſhing community. Where moral obligations have not yet loſt their influence over the mind; where the honeſt ſimplicity and the pure and blameleſs manners of former times are regarded; where faſhion and caprice are controuled by the dictates of reaſon; where the wiſe laws of nature are ſubſtituted in the room of vain ſubtleties and falſe refinements, and the cravings of a licentious appetite are bridled by the ſacred authority of religion;—in circumſtances ſuch as theſe it is that our author ſhews a nation cannot fail to be flouriſhing and happy.

Whereas, "in whatever point of view, therefore, we contemplate luxury, we muſt perceive that its effects on nations are, in the higheſt degree, fatal and pernicious, and have a direct tendency to corrupt and degrade human nature.

"That the malignant influence of this bane of civil ſociety is equally hoſtile to domeſtic happineſs, and to public proſperity and ſtrength; that it inſpires a ſpirit of profligacy and vanity, which conſumes the fortunes of individuals, in a way diſgraceful to themſelves, ruinous to their families, and hurtful to their country; that it naturally renders men diſcontented, wicked, and turbulent members of ſociety; and, finally, leads to irreligion, immorality, and ſedition; and conſequently to the deſtruction of a ſtate."

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The leading point upon which our author bears is, that it ſhould ever be the chief end of all governments, and the principal ſtudy of every legiſlature, cautiouſly to watch over the morals of the people. With this view he forcibly recommends particular attention to the religious education of our youth, and to preſerve the purity of their minds unſullied by obſcene ſpeeches and indecent exhibitions. In recommending matrimony, he, at the ſame time, points out the evils ariſing to a community from conjugal infidelity. He prefers, and, we think, juſtly, a private to a more public education of daughters, whilſt he ſeverely condemns female diſſipation as productive of the moſt baneful influence on a ſtate.

"As the *fair* are endowed with every charm to captivate and to perſuade, it is of the greateſt conſequence to the happineſs of a nation, that they exert their powerful influence in the cauſe of virtue. The illuſtrious Monteſquieu, whom I have often quoted, has ſaid in his immortal work, the Spirit of Laws, that when the women become corrupt, the manners of a nation are loſt *. It is certain, that they hold a deſpotic empire over the faſhionable world, and give the *ton* to the times. And when they deviate from the natural dignity of their character, from the native dignity of modeſty, ſo commanding yet ſo amiable, and exhibit to the world nothing but ſcenes of levity and diſſipation, they may be conſidered as principal inſtruments in corrupting and ruining a nation. A profligate woman affects the amiable and reflecting moraliſt with more diſguſt than a profligate man, as it is more repugnant to that purity and delicacy which is naturally to be expected in the ſofter ſex. Nothing to him is ſo angelic and lovely as female beauty and virtue, and nothing ſo hideous and deformed as female depravity and vice. When, therefore, the majority of the women of any country becomes diſſipated, faithleſs to the marriage vow, rapacious, and vain, we may juſtly conſider the morals of the people to be corrupted in the higheſt degree. Baniſh *modeſty*, that queen of the virtues, from the earth, and you deſtroy every ſentiment that is noble and pure; without her generous influence and magic refinements, mankind ſink into brutes.

"The morals and principles of women are, conſequently, of the greateſt importance to the well-being of a ſtate, as they affect in ſo great a degree the general manners of the people."

Upon the whole, we feel ourſelves called upon to pay every

* Il y a tant d'imperfections attachées à la perte de la vertu dans les femmes, toute leur ame en eſt ſi fort degradée, ce point principal ôté en fait tomber tant d'autres que l'on peut regarder dans un état populaire l'incontinence publique comme le dernier des malheurs, & la certitude d'un changement dans la conſtitution.

DE L'ESPRIT DES LOIX, CH. 8.

degree of commendation to the worthy author of this well-written diſſertation for his laudable efforts in the cauſe of virtue and of well-regulated ſociety, and for the ſpirited manner, in which he has executed the taſk he has undertaken. The ſtyle is claſſical and nervous; whilſt the object in view is truly important. Who is there that does not feel the force of the following appeal?

"When the Atheiſts and libertines of the day are inceſſantly at work, and uſing every diabolical art, to darken and deceive the world, let the amiable ſages of the earth, let the true philoſophers of every region, and of every clime, rather unite and conſolidate their ſtrength; and under the ſacred banner of truth, let them, with firmneſs and magnanimity, oppoſe the audacious and malignant opinions of this impious ſect, which has equally commenced war againſt heaven, and againſt men. Dreadful Pandora, in enmity to mankind, never ſcattered more dire contagion and diſeaſe over the phyſical, than the French ſophiſts, and their wretched and ſervile imitators, have lately thrown over the moral world.

"The times are wild," and they demand exertions of every kind. It is, therefore, incumbent upon every one who is intereſted for the dignity and happineſs of mankind, to come boldly forth, at this momentous period, and to ſupport the cauſe of religion and order, againſt the profane and illiberal attacks of a deſperate and preſumptuous ſet of men, alike inſolent and vain, and rude deſpiſers of the accumulated wiſdom of ages*; who wiſh to deſtroy every ſacred and civil inſtitution, to interrupt the progreſs of uſeful ſcience and elegant

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* "Moſt of the writers of the ſchool of infidelity and ſcepticiſm, inculcate their dogmas with an air of inſolence and authority peculiar to themſelves. From d'Alembert, the once ſupercilious oracle of Paris, down to the ſolemn Rouſſeau, and the witty Voltaire, the ſame ſpirit of ſelf-ſufficiency and confidence prevails in their writings. But the moderns of the ſame way of thinking have gone far beyond them in the impiety of their principles, and in the audacious and brutal manner in which they have advanced them. Though infinitely inferior to their precurſors in powers of reaſoning, in eloquence, and in wit, they greatly ſurpaſs them in profaneneſs and inſolence. The writers of this laſt ſect unite the blaſphemy and licentiouſneſs of the Epicurean, to the brutal arrogance of the followers of Diogenes.

"Bacon and Boyle, Newton and Locke, thoſe pure intelligences, to whoſe great names every lover of real ſcience bows with veneration, were, notwithſtanding the immenſity of their minds, humble and modeſt; and they communicated their ſublime diſcoveries to the world with extreme diffidence, and with an amiable timidity. But *the modern luminaries*, however flimſy and ſuperficial, are not more intolerable by their impiety and ſedition, than by their arrogance and impudence."

learning,

learning, and to embroil every government in all the miſeries of anarchy and barbariſm. But let us, above all things, labour to ſave the tender minds of youth from the deadly taint of ſcepticiſm, and infidelity, and the libertine principles which are now ſo ſedulouſly inculcated. Let them fly from the contagious breath and the deſtructive opinions of the modern Epicurean, and fill their breaſts with the pure and ſaving precepts of religion and morality. Let us, then, turn our eyes from the debaſing principles of thoſe gloomy materialiſts, who, cold and inſenſible to all the delicate and refined powers of the mind, which ſo frequently afford ſuch noble proofs of its celeſtial origin, are only deſirous to *ſink us into brutes*; and let us raiſe our views to heaven, and, agreeably to the nature of rational and immortal beings, created after God's image, look forward to better and brighter proſpects. Behold divine Chriſtianity, with her ſoothing and gentle voice, points the way to happineſs and immortality! Her all cheering beams, wherever they ſhed their bleſſed influence, produce ſweet comfort and glorious hope, and elate the breaſt of man."

ART. IV. *A Treatiſe on the Police of the Metropolis; containing a Detail of the various Crimes and Miſdemeanors by which public and private Property and Security are, at preſent, injured and endangered: and ſuggeſting Remedies for their Prevention. The Sixth Edition, corrected and conſiderably enlarged.* By P. Colquhoun, LL.D. Acting as a Magiſtrate for the Counties of Middleſex, Surry, Kent, and Eſſex. For the City and Liberty of Weſtminſter, and for the Liberty of the Tower of London. 8vo. Pp. 656. 10s. 6d. Mawman. London. 1800.

THE firſt edition of this work was publiſhed ſome time before the eſtabliſhment of our Review; we ought, therefore, in ſtrict propriety, to notice only ſuch new matter as appears in the preſent edition; but the queſtion diſcuſſed, and the various conſiderations connected with it, are of ſuch vaſt importance to the community, that we ſhall willingly deviate from a general rule, and enter more largely upon the ſubject than we had originally intended.

It is of great conſequence for the proper underſtanding of a ſubject, to define the leading terms employed in the diſcuſſion of it; and the want of a rigid adherence to this rule, it is well known, has given riſe to numerous controverſies, alike endleſs and uſeleſs; cauſing a dreadful waſte of time and of talents. Mr. Colquhoun, in his preface, defines *Police* to be;—"*A New Science*; the properties of which conſiſt not in the judicial powers which lead to *puniſhment*, and which belong to

Magiſtrates alone; but in the PREVENTION and DETECTION of CRIMES, and in thoſe other functions which relate to INTERNAL REGULATIONS for the well-ordering and comfort of civil ſociety." This is very far from a clear or accurate definition; but it is both more clear and more accurate than another which appears in a ſubſequent part of the book, where we are told that—"Police is an improved ſtate of ſociety," which gives—"energy and effect to the laws." Here the *end* is evidently confounded with the *means*; Police being one of the means by which an improved ſtate of ſociety is produced and preſerved. In ſhort, the moſt ſimple and the beſt definition of Police appears to us to be this: *the means by which a due obſervance and ſtrict execution of the laws are enforced.* The quotation from Jonas Hanway on the ſubject of Government and Police, (in P. 350), is arrant nonſenſe. "Government," *ſays the benevolent Hanway*, "originates from the love of order. Watered by Police it grows up to maturity, and in courſe of time ſpreads a luxuriant comfort and ſecurity. Cut off its branches, and the mere trunk, however ſtrong it may appear, can afford no ſhelter."

But we turn from the definition of the term to the diſcuſſion of the ſubject; on which, we find much intereſting and important matter. The office of a Police Magiſtrate, which the author has for ſome years enjoyed, afforded him an opportunity of acquiring much uſeful information reſpecting the nature and extent of the depredations committed on individuals and on the public; as well as on a ſubject, of much greater importance, intimately connected therewith, the growth of vice and immorality in the Metropolis. Whenever he reaſons from his perſonal knowledge he appears to much greater advantage than when he argues on general principles, or indulges himſelf in theoretical ſpeculations. Hence it is, that his two chapters "on the Syſtem of Puniſhments" and on "Female Proſtitution" are the moſt objectionable in his book.

The remarks, in the third chapter, reſpecting the numerous receivers of ſtolen goods in the Metropolis, moſt of whom keep ſhops for the purchaſe of rags, old iron, and other metals, or old clothes, are certainly juſt, and the remedy propoſed, of compelling all perſons who keep ſuch ſhops to take out a licence is ſo unobjectionable that we cannot but expreſs our ſurpriſe that it has not been already adopted. Such licences ſhould be ſubjected to the ſame regulations as the licences of publicans, only liable to be annulled, by two Juſtices of the Peace, on proof of the perſon keeping a ſhop of this deſcription having received ſtolen goods; or on a ſecond conviction under the ſtatute for having in his poſſeſſion old iron, or other metals

metals, without being able to give a proper account of them. The facility with which ſtolen goods are diſpoſed of, by means of theſe ſhops, gives encouragement to theft, and increaſes the number of thieves, particularly among *boys*, to a degree that almoſt exceeds credibility. The additions to this chapter, from Mr. Middleton's publication, had better been omitted.

In the fourth chapter the author aſſigns the reaſons of the greater frequency of burglary and highway robbery in England than on the Continent. He aſcribes it not to *ſeverer puniſhments* but to a more correct and energetic ſyſtem of Police, joined to an early and general attention to the employment, education, and morals of the lower orders of the people, and their conſequent habits of induſtry and ſobriety. Theſe, no doubt, are adequate reaſons; but it is clear alſo that the puniſhments for ſuch offences were more ſevere, and, which is ſtill more efficacious for the purpoſe of prevention, were infinitely more *certain*. It is a notorious fact that, in this country, thieves regularly calculate the chances of eſcape, from the various quibbles of the law and the proſpect of pardon; the mode of examining evidence, in criminal proſecutions, is ſuch as would really induce a foreigner to believe, that it was intended not for the promotion, but the *evaſion*, of juſtice. The author apprehends great evils from the diſcharge of culprits from priſon, and from the return of convicts from the hulks, and he conſiders the want of ſome place of reception at which they might be provided with work, as one proof of the imperfect ſtate of the Police. But we conceive, that the inability of ſuch men to find employment is by no means ſo great as he ſuppoſes it to be, and that their return to their former diſhoneſt practices is more frequently imputable to a rooted depravity of mind than to the difficulty of obtaining a ſubſiſtence by honeſt means. We know of no ſuch place of reception in any part of Europe, nor did we ever before hear the want of it made a ſubject of complaint; there can be no doubt, however, that an inſtitution of this nature would be deſirable, but the practicability of eſtabliſhing it is a matter of very great doubt. The manner in which the different claſſes of thieves carry on their depredations is well explained in this chapter, and the obſervations reſpecting the inſufficiency of watchmen for the nightly protection of the Metropolis, are highly deſerving of attention. Theſe men are worſe than uſeleſs; they are moſtly the hired patrons of ſtreet-walkers; and too often the accomplices of thieves.

The fifth chapter is devoted to *cheats* and *ſwindlers*, all the various claſſes of which are accurately deſcribed. Among

theſe is noticed "a ſpecies of Female Bankers" but little known.

"Theſe accommodate barrow-women and others, who ſell fiſh, fruit, vegetables, &c. in the ſtreets, with five ſhillings a day; (the uſual diurnal ſtock in trade in ſuch caſes;) for the uſe of which, for twelve hours, they obtain a premium of *ſix-pence*, when the money is returned in the evening, receiving thereby at this rate, about *ſeven pounds ten ſhillings a year* for every five ſhillings they lend out!

"The Author, in the courſe of his Magiſterial duty, having diſcovered this extraordinary ſpecies of fraud, attempted to explain to a barrow-woman on whom it was practiced, that by ſaving up a ſingle *five ſhillings*, and not laying any part of it out in gin, but keeping the whole, ſhe would ſave 7l. 10s. a year, which ſeemed to aſtoniſh her, and to ſtagger her belief. It is to be feared, however, that it had no effect upon her future conduct, ſince it is evident that this improvident and diſſolute claſs of females have no other idea than that of making the day and the way alike long. Their profits (which are often conſiderably augmented by dealing in baſe money, as well as fruit, vegetables, &c.) ſeldom laſt over the day, for they never fail to have a luxurious dinner and a hot ſupper, with abundance of gin and porter: looking, in general, no farther than to keep whole the original ſtock, with the *ſix-pence* intereſt, which is paid over to the female banker in the evening; and a new loan obtained on the following morning, of the ſame number of ſhillings again to go to market.

"In contemplating this curious ſyſtem of banking, (trifling as it ſeems to be) it is impoſſible not to be forcibly ſtruck with the immenſe profits that ariſe from it. It is only neceſſary for one of theſe female ſharpers to poſſeſs a capital of *ſeventy ſhillings*, or three pounds ten ſhillings, with fourteen ſteady and regular cuſtomers, in order to realize an income of *one hundred guineas* a year!"

The comments on *gaming*, which occupy the ſixth chapter, are alike pertinent and ſtrong. The rapid progreſs of this deſtructive vice calls loudly for the interpoſition of the legiſlature. In vain has the virtuous Chief-Juſtice of the King's Bench expreſſed his abhorrence of the practice, and his determination to exert every effort for its ſuppreſſion; its votaries treat his menaces with contempt, and men of rank and faſhion bluſh not to combine for the ſcandalous purpoſe of braving the laws of their country. It is much to be wiſhed that all the Members of either Houſe of Parliament, who are employed in the formation of laws, and whoſe peculiar duty, of courſe, it is to ſet an example of obedience to others, were invariably ſubjected to a double penalty for every violation of them.

"When ſuch infamous practices are encouraged and ſanctioned by high-ſounding names, when ſharpers and black-legs find an eaſy introduction

troduction into the houſes of perſons of faſhion, who aſſemble in multitudes together, for the purpoſe of playing at thoſe moſt odious and deteſtable games of hazard, which the legiſlature has ſtigmatized with ſuch marks of reprobation, it is time for the Civil Magiſtrate to ſtep forward: it is time for him to feel, that, in doing that duty which the laws of his country impoſe on him, he is perhaps ſaving hundreds of families from ruin and deſtruction; and preſerving to the infants of thoughtleſs and deluded parents that property which is their birthright; but which, for want of an energetic Police in enforcing the laws made for their protection, is now too frequently ſquandered; and the mind is tortured with the ſad reflection, that, with the loſs of fortune, all opportunities (in conſequence of idle habits) are alſo loſt, of fitting the unfortunate ſufferer for any reputable purſuit in life, by which an honeſt livelihood could be obtained."

Moſt certainly *it is time* for the Civil Magiſtrate to ſtep forward, and the Magiſtrate who neglects this very eſſential part of his duty, is unworthy of the ſtation which he holds. If the laws already in exiſtence do not veſt him with powers ſufficient for the ſuppreſſion of this abominable vice and the puniſhment of its abandoned votaries, let a new law be made to meet the exigency; but if he be already veſted with adequate powers, let them be exerted with energy and effect; let the haunts of the high and the opulent be the objects of his firſt and moſt rigorous ſearch; and if their proud frequenters will not hold out an example of virtue to their inferiors, let them be made to give a ſalutary leſſon to the public by the puniſhment inflicted on them. The impunity allowed to gameſters in this Metropolis is a diſgrace to the country! With a laudable view to check the evils ariſing from that peculiar ſpecies of gaming, the lottery, two new plans are ſuggeſted, the adoption of which, it is conceived, would put a ſtop to inſurance, "a conſummation devoutly to be wiſhed" but certainly not to be accompliſhed by either of the means here propoſed.

In the ſeventh chapter, the whole iniquitous ſyſtem of coining counterfeit money, in all its various ſtages, is unfolded, and ſome new laws are ſuggeſted which, in the author's opinion, would ſuffice to check, if not to eradicate, an evil, which, unhappily, prevails to an enormous extent. The following fact ſhould be generally known.

"It is a curious fact, that although the number of pence which have been ſupplied by that admirable artiſt, Mr. Boulton, of Birmingham, and which have been actually circulated, amounts to forty million of pieces, making 166,666l. 12s. 4d. ſterling, and which is equal to four-pence for every inhabitant in this iſland, according to the largeſt computation; yet the quantity of halfpence (chiefly counterfeits) which are found in actual circulation, are at leaſt in the propor-

tion of forty to one. This muſt ever be the caſe until ſome expedient, ſuch as is hereafter recommended, ſhall be adopted for calling them in, and ſubſtituting in their place a new coinage of the full ſtandard weight: for it is evident that the dealers and tradeſmen at preſent hoard up the penny pieces, and only circulate the counterfeit halfpence which they receive; the nuiſance therefore remains, and the coiners are thus encouraged to continue their nefarious practices."

The eighth chapter is excluſively appropriated to the author's moſt favourite topic, the depredations committed on the river, and the proper means for ſuppreſſing them; but as we ſhall have occaſion hereafter to notice the volume which Mr. Colquhoun has ſince publiſhed on the Marine Police, we ſhall make no remarks on the ſubject at preſent. The two following chapters, one on plunder in the dock-yards, the other on the receivers of ſtolen goods, bring the explanation of public offences to a concluſion. Of the remaining chapters, *ten* in number, three are on the origin of criminal offences, here imputed to defective laws, female proſtitution, and the ſtate of the poor; two on the proſecution and detection of offenders; two on the criminal Police of the Metropolis; one on its *municipal* Police; and the laſt contains a ſummary view of the moſt prominent evils explained in the preceding pages, and of the principal remedies ſuggeſted by the author.

Amidſt ſuch a variety of matter there is, as might naturally be expected, much that is uſeful and inſtructive, and much that is ſuperficial and deluſive. In his remarks on the ſtate of the poor, a ſubject on which ſo many volumes have been written, the author does not ſufficiently diſcriminate between *cauſe* and *effect*; indigence being as often the *child* as the *parent* of crime. This is a moſt important ſubject, but the diſcuſſion of it requires a greater portion of talents and leiſure than moſt men have to beſtow on it. An increaſe, however, of the number of houſes of work or induſtry, under proper regulations, would certainly be a moſt ſalutary meaſure; as it would tend to augment the number of uſeful, and to diminiſh that of uſeleſs or worſe than uſeleſs, members of the community. But Mr. C. has neither inveſtigated the cauſes of crimes, and the nature of puniſhments, with ſufficient accuracy and judgment to juſtify the aſſumption of a deciſive tone of ſpeaking; nor has he indicated the moſt effectual remedy for the prevalent corruption of mind and depravity of manners, among the lower claſſes of people; although he has ably traced the progreſs and marked the effects of their vicious habits and purſuits. To explain the nature of the remedy to which we allude, would require more time and occupy more pages, than it would be proper to devote to ſuch explanation in a critical work.

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To the chapter on *female proſtitution*, the ſame remarks, as we have juſt made on another chapter, will ſtrictly apply. Its fatal *effects* on ſociety are ſtated with becoming feeling and force; but its *cauſes* are not traced, and, of courſe, no means of prevention, and, indeed, no adequate or even practicable remedy, is propoſed. Whoever ventures to offer an opinion on this ſubject, ſhould previouſly conſider it not only in a political, and moral, but alſo in a *religious*, point of view. But under whatever point of view it be conſidered, the deepeſt attention ſhould be beſtowed on it. The influence of female proſtitution on the morals and manners of the inhabitants of large cities, the vices by which it is engendered, and the crimes which, in its turn, it generates, with the various conſiderations connected with it, form one of the moſt intereſting and important ſubjects of inveſtigation which can occupy the mind of man. Mr. Colquhoun has treated it in a very curſory manner, and, though we are not prepared to offer any plan of our own for putting an immediate ſtop to thoſe conſtant and moſt ſcandalous breaches of decorum, committed by proſtitutes, in the ſtreets, in the theatres, and in all the places of public reſort, which render them unfit for the reception of virtuous women, we have no ſcruple in expreſſing our moſt deciſive diſapprobation of the meaſure propoſed by our author for giving ſomething like a legal ſanction to a vice which the law prohibits, to a ſin which our religion condemns. On no plea, on no pretext whatever, we affirm, is man juſtified in doing evil that good may come of it; on no account, for no purpoſe, ſhould any government preſume to oppoſe the laws of man to the declared will of God. Other writers may ſay, with Mr. Colquhoun, *plus apud me ratio valebit quàm vulgi opinio*; but *we* ſhall never fail to anſwer, *plus apud nos* RELIGIO *valebit quam ratio humana.*

If our author had ſtudied this queſtion he would have known that the plan which he propoſes has not only been tried in *Italy*, and in *Holland*, (in the latter country, indeed, very partially), but even in *England*, where *licenſed ſtews* were eſtabliſhed at a very early period, and continued until the Reformation. Moſt of theſe were ſituated on the *Bank-ſide*, Southwark, near to the palace of the Biſhop of Wincheſter, under whoſe immediate juriſdiction and direction they were placed. The rules and orders of theſe ſanctioned brothels are ſtill extant. We mention it as a fact, without meaning to deduce any inference from it, that this abominable practice of giving a legal ſanction to the commiſſion of a ſin, which, in our liturgy, we are ſo properly taught to deprecate, was confined (with the ſingle exception of *Holland*, which, indeed,

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can ſcarcely be deemed an exception) to *Roman Catholic countries*. God forbid, we ſhould live to witneſs the revival of ſuch a practice!

That the evil complained of prevails to a moſt alarming extent is unqueſtionably true;* but it is equally true, that the laws which have been enacted to check it are very ſeldom, if ever, enforced. It is in the power of a Magiſtrate to commit a woman to priſon for a twelvemonth who has been delivered of a baſtard child; but can a ſingle inſtance be adduced in which any Magiſtrate, in the Metropolis, has exerted ſuch power? It is the duty of watchmen, and officers of the night, to apprehend all proſtitutes in the ſtreets; but is it not notorious, that, ſo far from diſcharging this duty, the watchmen receive a part of the wages of their proſtitution, wholly to neglect it, by conniving at that which they are ordered to prevent? In our theatres, indeed, the remedy for the evil is veſted in the hands of the audience; and it is a melancholy proof of the depravity of the age, that the audience never interfere to prevent or to puniſh the horrible outrages of modeſty, the moſt obſcene language, and the moſt indecent conduct, which are almoſt nightly witneſſed in the lobbies, and in the boxes. Such women are guilty of miſdemeanours, and, if any individual had ſpirit or virtue enough to bring them to juſtice, they would be ſeverely puniſhed. But, if no other remedy can be found, the proprietors of theatres ſhould be rendered reſponſible for the preſervation of decency, and no known proſtitute ſhould ever be ſuffered to be ſeen in the lower part of the houſe. It is a melancholy truth, that, in theſe caſes, the men are as culpable as, if not more culpable than, the women.

Notwithſtanding, however, the lamentable extent of this ſpecies of profligacy, we cannot but think, that the author has given an exaggerated ſtatement of the number of proſtitutes in the capital, when he eſtimates them at 50,000. Taking the whole number of inhabitants at 700,000, the males would not exceed 350,000; of theſe not more than two-thirds would be paſt the age of 14; and, deducting from them, 80,000 men who may, we hope, be reaſonably ſuppoſed to lead a

* One means of preventing the encreaſe of proſtitutes, is to facilitate and encourage marriages; parochial aſſociations for giving ſmall dowers to young women would have a very good effect; and a law ſhould be paſſed for inflicting ſevere puniſhments, by a ſummary proceſs, on men and women who live in a ſtate of concubinage;—ſuch perſons, after a time to be ſpecified, ſhould moreover be excluded from all parochial relief.

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virtuous life, the number of thoſe who cohabit with proſtitutes would be reduced to 152,000; which would leave only three men to one proſtitute. This looſe calculation, we conceive, will be ſufficient to ſhew the fallacy of Mr. C's eſtimate. Indeed wherever he deals in *round numbers* we are ſurprized at his temerity; in moſt caſes we have been unable to deſcry any data on which he builds his calculations; and where we have been able to gueſs the grounds of his eſtimate, they have appeared to us to be extremely looſe and fallacious.

We heartily concur with the author in his opinion of the neceſſity of ſome ſtronger laws than any now in exiſtence for the puniſhment of thoſe who ſeduce innocence from the paths of virtue, and we ſincerely hope that thoſe worthy characters who have called the attention of Parliament to the growing ſin of adultery will, at its next meeting, frame a bill for the attainment of this deſirable object. Mr. C.'s thoughts upon the ſubject may ſupply ſome uſeful hints.

"*Female Seduction.*—In contemplating the exceſſive evils, and the dreadful conſequences which reſult from female ſeduction, whether it applies to married or ſingle women, it would ſeem to be a matter of aſtoniſhment that no puniſhment has been inflicted by the criminal law, by which the deſtroyers of innocence, and of the peace of families, could be held up as public examples of infamy. A corporal puniſhment, accompanied with circumſtances of obloquy and diſgrace, is certainly not too ſevere where a delinquent plunges a female (whether married or ſingle) into a ſituation, in moſt inſtances, worſe than death itſelf; ſince, when abandoned by her ſeducer, ſhe is not only expoſed to the reproach and contumely of the world, but ſubjected to herd with the phalanx of proſtitutes who contribute ſo much to the corruption of morals, and where the miſerable victim may be ſaid to die, perhaps, *a thouſand deaths* before her actual diſſolution. Surely, an offence producing ſuch dreadful conſequences ſhould, as a mean of prevention, be marked not only as an object of *criminal puniſhment*, but of *pecuniary retribution* to *the injured party*. Were ſuch a law in force, the numerous inſtances of female ſeduction would be greatly diminiſhed; while the injured woman, under ſuch unhappy circumſtances, might, after the conviction of a Jury, have a fair proſpect of being again reſtored to her friends, and, perhaps, to ſociety."

The author's propoſitions reſpecting the means to be adopted for checking the evil effects of proſtitution, are, as far as they relate to the apprehenſion and puniſhment of ſtreet-walkers, unobjectionable; but he would have done well to publiſh a recent declaration of Lord Kenyon's, viz. that no perſon who lets a lodging to a woman who lives by the proſtitution of her perſon can recover his rent by law; this fact cannot be

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too generally known. As to the propoſed eſtabliſhment of "*twelve diſcreet matrons*" we can ſee no advantage that could be derived from it, that cannot be reaped, in a much greater degree, from that truly excellent inſtitution, the *Magdalen Hoſpital*, where the greateſt poſſible pains are taken, in every reſpect, as well for the purpoſe of reconciling the penitents to their families and friends, as to inſtil religious and virtuous principles into their minds, and to render them uſeful, and even valuable, members of ſociety. We never can mention this admirable charity without paying a tribute of juſtice to all who are entruſted with the management and direction of it; nor without recommending it moſt ſtrenuouſly to the protection and encouragement of the publick. If any farther receptacles for women of this deſcription be neceſſary (and we are far from thinking that they are not ſo) let the means be ſupplied for extending the plan of the Magdalen, under the direction and ſuperintendance of the ſame Governors and Officers, who are more competent than any other perſons whatever, firſt to aſcertain the neceſſity of ſuch extenſion, and ſecondly to deviſe and execute the moſt practicable and moſt efficacious means for carrying it into execution.

Mr. Colquhoun is of opinion that the defects in the preſent ſyſtem of Police cannot be remedied without the eſtabliſhment of a *central board*, which he propoſes to veſt with very extenſive powers. We agree with him, that ſome more effectual means of co-operation between the different offices, than any which now exiſt;—ſome center of communication ſhould be eſtabliſhed. But it appears to us, that ſuch a Board might be inſtituted without any additional magiſtrates; that it ſhould be managed by one magiſtrate from each of the exiſting offices;—five or three to form a quorum; each magiſtrate to preſide in turns; and all the Police Magiſtrates to attend in rotation. By this means the neceſſary communication and co-operation would be preſerved, and the deſired energy and effect, the want of which the author ſo deeply deplores, would be produced. But if any other board of Magiſtrates were to be eſtabliſhed, having power and ſuperintendance over the preſent Magiſtrates, the jealouſy ever attendant on rival juriſdictions would be excited, and all cordiality and vigour deſtroyed. This very eſſential part of the ſubject ſeems wholly to have eſcaped the author's attention.

Mr. Colquhoun's ideas, reſpecting the great utility, and important ſervices, of officers of Juſtice, are ſtrictly correct; and we concur with him in conſidering them as a valuable and reſpectable claſs of men, to whom the community is highly indebted,

indebted. Every Magiſtrate ſhould be careful, by his conduct towards them, to render them reſpectable in their own opinions, and, by his reſentment and puniſhment of every inſult or attack upon them, to make them reſpected by others. It is much to be wiſhed that the rewards which they receive were more adequate to their ſervices; and that, after they had paſſed twenty years as Police-officers, they ſhould have a penſion of as many pounds ſecured to them for their lives, on their reſignation, from age or infirmity. But, unfortunately, an impolitic ſyſtem of economy, bordering cloſely on parſimony, prevails, in this particular department, the importance of which to the tranquillity of the public, to the ſecurity of individuals, and to the morals and manners of the lower claſſes of the community, cannot be diſputed, which, if not ſpeedily remedied, will be productive of very pernicious conſequences. The Police of Paris, if we be not miſtaken, was attended with an expence of 150,000l. ſterling to the ancient government, while no more than 14,000l. (excluſively of the Marine Police) has been allotted by the Britiſh Parliament for the Police of London—though when the difference of our laws, the extent of our commerce, and the ſuperiority of our population are conſidered, it would ſeem that the preſervation of the peace and all the other objects of magiſterial power, would be much more difficult to attain, in this metropolis than in the capital of France.

On the inefficacy of our preſent ſyſtem reſpecting watchmen; on the neceſſity for extending the authority of Magiſtrates in the metropolis; and on the policy of producing a regular co-operation between all the agents of the Civil Power, by the eſtabliſhment of a more regular and efficient Police in the City of London, the want of which was ſo evident during the late diſturbances;—there is very little difference of opinion between the author and ourſelves. There are many other topics diſcuſſed in this book on which we could conſiderably enlarge; but our review of it has already been extended to a great length. We ſhall therefore conclude, by repeating our conviction of the public importance of the various topics which the author has ſelected for diſcuſſion; and our opinion, that he has been more fortunate in the delineation of offences, than in the ſuggeſtion of remedies; that his remarks on exiſting crimes, their progreſs and effects, are juſt and frequently cogent; that his obſervations on their origin and cauſes are moſtly ſuperficial; that his plans for their removal, though ſometimes judicious, are ſeldom well-digeſted, and not always practicable; that his calculations are generally vague and erroneous;

roneous; and, laſtly, that many of his projects of reform are chimerical and viſionary.

ART. V. *Theatrum Poetarum Anglicanorum. Containing the Names and Characters of all the Engliſh Poets, from the Reign of Henry III. to the cloſe of the Reign of Queen Elizabeth.* By Edward Phillips, the Nephew of Milton. Firſt publiſhed in 1675, and now enlarged by Additions to every Article from ſubſequent Biographers and Critics. 8vo. 8s. Pp. 336. White. London. 1800.

WE are indebted to an anonymous author for this compilation. From the original work of Phillips, which included an account of the moſt eminent poets of all ages, the preſent compiler has made a ſelection of mere Engliſh poets, and of theſe, ſuch as flouriſhed from the reign of Henry III. to the cloſe of the reign of Queen Elizabeth. Edward Phillips was the nephew of the celebrated John Milton; and, in ſome meaſure, though not a profeſſed poet himſelf, he ſeems to have partaken of the taſte of his uncle for poetry. Indeed, as the late poet Laureat Warton obſerves, "this work of Phillips's, diſcovers many traces of Milton's hand; there is good reaſon to ſuppoſe he threw many additions and corrections into the *Theatrum Poetarum*, as it contains criticiſms far above the taſte of that period, and ſuch as were not common after the national taſte had been juſt corrupted by the falſe and capricious refinements of the court of Charles II."

It would ſeem that the late Dr. Johnſon either entirely forgot or paſſed by this work of Phillips, when he wrote his lives of the poets; we are therefore the more indebted to the preſent Editor for bringing it into public notice.

It contains a ſhort ſententious remark or two reſpecting the works of the poets recorded in it. But the value of this publication is conſiderably encreaſed by means of the large additions which are made to the original performance. Beſides arranging the names of the poets mentioned by Phillips, in a chronological order, "the compiler has added ſuch particulars as amount to a brief life of each poet, with ſuch liſts and dates of their writings, and eſtimates of their characters and genius, as ſubſequent biographers and critics, and his own reading and obſervation, furniſhed him with;" and not only ſo, but he has more than doubled the number of thoſe poets, of whom Phillips gives us any account; the number, mentioned by the latter, being ſixty-eight, and the whole number contained

contained in the preſent publication being one hundred and ſixty-five. The compiler gives us this farther ſtatement of what he has performed:

"In this volume are recorded more than one hundred and ſixty Engliſh poets, who lived previous to the period at which the booksellers inſtructed Dr. Johnſon to commence his celebrated LIVES; and among them are included two names, whom one alone of all their ſucceſſors can rival. And ſurely it will not be denied, that they who are unacquainted with the works of the moſt eminent of thoſe, of whom I have here given an account, muſt have a very imperfect idea of the compaſs, of the profuſe and copious fancy, of the energy, and the ſimplicity of Engliſh poetry."

The value of the preſent compilation is farther enhanced by the large extracts which it contains from the hiſtory of Engliſh poetry by that critical luminary, Mr. THOMAS WARTON. The compiler feels juſtly proud in acknowledging his obligations to him. We ſhall give his own words at the concluſion, accompanied by a beautiful quotation from his favourite writer:

"I cannot cloſe this period ſo well, as in the words of that learned critic, at once elegant and profound, to whom I have ſo continually expreſſed my obligations, but who is far above any praiſe, which my feeble pen can beſtow; a critic, whoſe information, both extenſive and minute, a poet, whoſe genuine powers of fancy, both ſplendid and vigorous, the more I ſtudy, the more I admire.

"General knowledge," ſays Warton,* ſpeaking of the reign of Elizabeth, "was now encreaſing with a wide diffuſion, and a haſty rapidity. Books began to be multiplied, and a variety of the moſt uſeful and rational topics, had been diſcuſſed in our own language. But ſcience had not made too great advances. On the whole, we were now at that period, propitious to the operations of original and true poetry, when the coyneſs of fancy was not always proof againſt the approaches of reaſon, when genius was rather directed than governed by judgment, and when taſte and learning had ſo far only diſciplined imagination, as to ſuffer its exceſſes to paſs without cenſure or controul, for the ſake of the beauty to which they were allied."

The compiler has judiciouſly condenſed the accounts of ſome of the poets, whoſe works are now but little valued; whilſt in the articles SPENCER, RALEIGH, &c. he has brought into view the leading particulars of their lives. From ſuch a noſegay, it might be an invidious taſk to cull any particular flower: we ſhall, therefore, ſimply confine ourſelves to the

"* Hiſt. E. P. III. p. 501, the cloſe."

laſt,

laſt, but not the leaſt, of the additions contained in this collection, expreſſing, at the ſame time, our general approbation of the deſign and execution of the work.

"QUEEN ELIZABETH.

"But while I record the names of thoſe who brightened the reign of Queen Elizabeth with their political talents, I ought not to cloſe the account of that ſplendid period, without noticing the powers for poetry which that illuſtrious heroine herſelf diſcovered.

"In Percy's Ballads, II, p. 127, are printed her 'Verſes, while priſoner at Woodſtock, writ with charcoal on a ſhutter,' 1555. They were preſerved by Hentzner, in his travels. In Headley's ſelect Beauties of Antient Poetry, II, p. 85, and in the 'Specimens of the early Engliſh poets,' printed for Edwards, 1790. 8vo. at p. 66, are 'Verſes by Queen Elizabeth, upon mount Zeur's departure,' beginning.

"I greeve, and dare not ſhewe my diſcontent, &c."

"The following ditty on the factions raiſed by the Queen of Scots, while priſoner in England, and printed * not long after, if not before, the beheading that unfortunate Queen, were *alſo compoſed by Elizabeth.*

"The doubt of future foes exiles my preſent joy,
And wit me learns to ſhun ſuch ſnares, as threaten my annoy;
For Falſhood now doth flow, and ſubject Faith doth ebb,
Which would not be, if Reaſon rul'd, or Wiſdom weav'd the web.
But clouds of joys untried do cloak aſpiring minds,
Which turn to rain of late repent by courſe of changed winds.
The top of Hope ſuppos'd, the root of Rule will be,
And fruitleſs all their grafted guiles; as ſhortly ye ſhall ſee.
Then dazzled eyes with pride, which great Ambition blinds
Shall be unſeal'd by worthy wights, whoſe falſhood Foreſight finds.
The daughter of Debate, that eke diſcord doth ſow,
Shall reap no gain where former Rule hath taught peace ſtill to grow.
No foreign baniſh'd wight ſhall anchor in this port;
Our realm it brooks no ſtranger's force, let them elſewhere reſort.
Our ruſty ſword with reſt ſhall firſt his edge employ,
To poll their tops that ſeek ſuch change, and gape for lawleſs joy."

"* They were, if I recollect, printed in Puttenham's Art of Poetry. They were reprinted in the Typographer, II. p. 176, from Harl. MSS. No. 6933."

ART. VI. *Appeal to the Men of Great Britain in behalf of the Women.* 8vo. 5s. Pp. 300. Johnſon. London. 1798.

IT

IT would be extremely uncongenial to the acknowledged gallantry of Engliſhmen, and, indeed, unjuſt as well as diſreſpectful towards their fair ſiſterhood, to be unwilling to lend an attentive ear to the claims, mingled with appeals and expoſtulations, of ſuch a heroine, as is the authoreſs of this work. For, ſurely, if every claſs of our fellow ſubjects has a right to be heard, ſo far as they chooſe to ſubmit themſelves before our literary tribunals, ſo reſpectable and important a part as the female ſex confeſſedly is, deſerves the firſt attention. We are, then, fully diſpoſed to liſten to the complaints which the fair writer of this appeal makes to the men-members of ſociety, on behalf of her ſiſters; and ſo far as our opinion or influence extends, and the complaints themſelves appear to be well founded, happy ſhould we be to contribute to their relief.

The claim of *rights*, indeed, as it has been advanced of late years by the advocates of the new philoſophy, whether they be the rights of men or of women, or whether proceeding from the pen of a *Paine* or a *Wollſtonecraft*, has taught us to look with ſomewhat of a ſuſpicious eye upon demands of this ſort, whether urged from an affectation of novelty, or puſhed forward from a reſtleſs ſpirit of diſunion or inſubordination in ſociety. Too often in ſuch caſes, however plauſible the arguments adduced, it may be ſaid, *latet anguis in umbra.*

In the preſent inſtance, we preſume not to inſinuate that any ſuch ſiniſter deſign lurks behind. The writer of this ſpirited appeal comes boldly forward; and, whilſt ſhe ſtates the grounds of her complaints, ſhe alſo mentions the nature of thoſe expectations, which ſhe conſiders her ſex is warranted to entertain.

Her leading poſition ſeems to be, that, with the exception of bodily ſtrength, the female ſex are by no means inferior to thoſe who preſumptuouſly ſtile themſelves the "Lords of the Creation;" and that with reſpect to modeſty, and the exerciſe of various other virtues, women maintain a moſt decided ſuperiority. The demand which ſhe makes on their behalf is, that their rights in ſociety in general, and in conjugal life in particular, may be more clearly defined, may be more enlarged, and chearfully conceded to them, than at preſent appears to be done. This demand is, at the ſame time, intermixed with charges of the inequality, if not injuſtice, of exiſting laws and lawgivers, as they reſpect the rights of womanhood, and their rank and conſequence in ſociety. Huſbands alſo, as may well be expected in a work of this kind, are not ſpared; whilſt their uſurped claim of ſuperiority over their

wives is denied, and their general treatment of them ſeverely cenſured.

Such is the outline of this ſpirited performance; and we muſt do the fair writer the juſtice to add, that, in the execution of her adventurous attempt, ſhe writes with no ſmall degree of eaſe, and diſcovers the utmoſt naïveté of thought and expreſſion.

It is for thoſe whom it immediately concerns to weigh the force of our authoreſs's remarks in the ſcale of impartial reaſon, throwing in thoſe allowances in favour of the ſex, on whoſe behalf ſhe ſo ſtrenuouſly pleads, which a natural propenſity in favour of that lovely part of the creation may induce.

The advocates for new theories ſeldom know where to ſtop. In their zeal, either for advancing new ſyſtems, or for overturning old ones, it is not uncommon to ſee them overleaping the barriers which either ſcripture or the wiſdom of ages has erected. Thus, in the very outſet, the divine appointment, as addreſſed to the mother of mankind, after the fall, "thy deſire ſhall be to thy huſband, and he ſhall rule over thee," to the extent in which it has been generally underſtood, militates ſo ſtrongly againſt the hypotheſis of this lady, that we are the leſs ſurprized to find her muſtering all that ingenuity which ſhe is ſo capable of bringing, upon occaſion, to her aid, in order to overturn the argument which has been adduced from this portion of ſcripture in favour of male-ſuperiority. To do juſtice to the force of her reaſoning talents on this ſubject, and as no unfavourable ſpecimen of the general ſtyle of this performance, we preſent the reader with her own words:

"It muſt be acknowledged, then, that even before our firſt parents left the garden of bliſs, a woman was poſitively, and unequivocally doomed to be—ſubject to the power and authority of her huſband. When, however, it is attempted to bring this power forward, and into action, againſt women in general; there are, I think, two ways of obviating or evading the claim; either of which appear (appears) perfectly fair and ſatisfactory. Is it not true, that the ſame chapter, almoſt the ſame verſe, which entails this curſe upon woman—for as a curſe it is evidently given—entails, and for the very ſame crime, another upon man equally clear and explicit, and equally deſigned as ſhould ſeem for the whole ſex? Is it not expreſsly ſaid, that man ſhould earn his bread by the ſweat of his brow, until his return to the earth from whence he came? Yet did it ever occur to woman, amongſt all her imputed abſurdities, to inſiſt, that man, however favoured by different circumſtances, was everlaſtingly bound to this ſervitude? By what mode of reaſoning, by what rule of juſtice then can it be, that that part of a poſitive command which regards women,

women, is ſuppoſed to hold good to all eternity, however different circumſtances may favour them, and, as is often the caſe, impel them to better their ſituation; while that part of it which regards man may be broke through the firſt opportunity, and ever after diſpenſed with?

"I CAN indeed very well imagine, that to man and woman preciſely in the ſtate in which Adam and Eve are deſcribed to have been, ſuch a ſubmiſſion as is enjoined the woman, might have been neither impracticable nor unreaſonable. When ſhe ſaw her huſband daily toiling for her ſupport and that of her offſpring; when ſhe ſaw that by the order of the Almighty thorns and thiſtles were produced by the earth, if he on his part were not a ſlave for her ſake; when added to this ſhe felt the humiliating conſciouſneſs of guilt, and the ſtill more dreadful conſciouſneſs of having ſeduced her huſband, and involved him in her guilt, and the calamitous conſequences; was it poſſible that ſhe on her's ſhould not look up to him, with a mixture of gratitude, affection, reſpect and pity, which made this command, now deemed ſo hard, the ſweeteſt part of her duty?

"BUT now the ſcene is completely changed. The circumſtances in which our firſt parents were placed, were ſo extremely unlike whatever has, or can take place in common life, that to ſuppoſe ſubjection on the part of women to be from ſuch a cauſe the conſtant and unalterable appointment of Heaven, is ſuch a perverſion of the ſpirit as well as of the letter of the law, as does not come ſhort of abſolute and decided abſurdity. I muſt therefore repeat, that it is a moſt extraordinary circumſtance, and not to be accounted for upon any of the common principles of reaſoning; that a wiſe, a juſt, a beneficent Creator, ſhould frame laws, and enact puniſhments for a race of beings, all equally dependent upon him, and equally reſponſible for diſobedience; yet allow ſome to deviate from his will with impunity, and others not. Indeed it has always appeared to me ſo ſhocking to imagine, if either of the maledictions had been intended by the Creator to have been handed down to poſterity, that they ſhould not have literally taken place; that if I may be permitted to give my explanation of the paſſages, I think the plain and obvious meaning of them muſt have been,——a puniſhment for the firſt pair, and for them only."

We ſhall leave it to Theologians to meet this lady on their own ground. But, perhaps, it may be admitted us to make this remark, *en paſſant*. The whole of the verſe containing the denunciation on Eve, (the latter part of which is ſo ingeniouſly handled by her acute daughter,) we find to run thus: *unto the woman he ſaid, I will greatly multiply thy ſorrow and thy conception; in ſorrow thou ſhalt bring forth children; and thy deſire ſhall be to thy huſband,* AND *he ſhall rule over thee**. The

* Gen. iii. 16.

different parts of this ſentence are cloſely connected. The inference, therefore, appears to be, that either *the whole* of this denunciation was ſimply and excluſively applicable to Eve for her perſonal tranſgreſſion, or elſe that *the whole*, if any of its parts, is to be conſidered as extending to all her female poſterity. That the former part of this curſe, including pain and ſorrow in child-bearing, has ever ſince been the lot of womanhood, daily obſervation and experience ſhow; but if they were not, in the leaſt, to be involved in the latter part of the denunciation, originally addreſſed to Eve, including ſubjection to their huſbands, upon what ground of fair argument or criticiſm is it to be underſtood that the former part of the ſame curſe, which reſpects ſorrow in child-bearing, ſhould ſtill be attached on the dāughters of Eve? We ſimply aſk the queſtion; we wiſh not to puſh the argument.

The condition of women in ſociety has, undoubtedly, undergone a variety of changes, even in the ſame country; and, unto the preſent day, it appears very different in rude and in civilized nations. Perhaps the obſervation will be found to hold pretty generally true, that the rank which women hold in ſociety, and the reſpect which is paid to them, bear an equal proportion to that degree of civilization and poliſhed manners to which any country has attained. In the diſcoveries of our voyagers, and in the accounts given us by our late travellers in Africa, &c. of the barbarous or half-ſavage tribes and nations which they viſited, the condition of the female part appears truly wretched; they have been degraded almoſt to a level with their beaſts of burden, whilſt they have been regarded as the mere ſlaves of the paſſions of their brutal lords; but, where the blandiſhments of poliſhed ſociety, and, above all, where the mild dictates and benign influence of the Chriſtian religion have prevailed, women have been advanced to the rank of the help-mates of their huſbands. Different has been the treatment which they have doubtleſs met with; and we are inclined, with our authoreſs, to think that in many inſtances they have been regarded with too much inequality, and have been ſubjected to ſlights and harſhneſs by their lordly maſters. The mode of female education is that which alſo requires a ſerious reviſion; nor are we unwilling to allow that many inſtances might be produced of female talents and capacity for imbibing a general knowledge of the languages, and of the liberal arts and ſciences, equal to thoſe of men, and equally deſerving of encouragement and cultivation. "Mind," as has been juſtly obſerved, "is of no ſex; therefore it is not in the power of education or art to unſex it. But manners may,

and

and we apprehend, to render the two ſexes more completely pleaſing to each other, muſt, be ſomewhat differently modified, according to the different paths they have to purſue, and the different parts they have to act in ſociety."

Whilſt in this lively performance we find ſome poſitions which we muſt wholly condemn, there are many other remarks, ſenſible and juſt, upon which we are led chearfully to beſtow a due degree of commendation.

Such are the following pertinent reflections on what is commonly called "a maſculine woman."

"When we ſpeak of a maſculine woman, it is conſidered as a term of reproach; yet we do not conſider whether it deſerves to be ſo or not. We allow ourſelves to be run away with by a vague idea,—an undefined term,—of which we do not take the trouble to know the preciſe meaning, or the exact bounds.

"If therefore we are to underſtand by a maſculine woman, one who emulates thoſe virtues and accompliſhments, which, as common to human nature, are common to both ſexes; the attempt is natural, amiable, and highly honourable to that woman, under whatever name her conduct may be diſguiſed or cenſured. For even virtue and truth may be miſnamed, diſguiſed, and cenſured; but they cannot change their natures in compliance with the tyranny of faſhion and prejudice. Theſe may, indeed, for a time throw a ſhade over them; but this once removed we find them ſtill the ſame,—IMMUTABLE, and ETERNAL. It is in vain perhaps therefore, honeſtly ſpeaking and impartially, to attempt to make any very ſerious diſtinctions between the virtues and accompliſhments of the ſexes. We may, indeed, dreſs out theſe ſomewhat differently, to ſuit a reigning taſte, or through love of variety, and we may call this manners; by which if women can pleaſe the other ſex, without materially injuring themſelves, they ought moſt certainly to do ſo. But ſuch vain diſtinctions vaniſh before the ſuperior light of reaſon and religion; and women in all the different ſtations in life, find ſcope for the exerciſe of every virtue, of which human nature is capable. And under the paſſive characters of humility, reſignation, and abſolute ſubmiſſion to their authority—under theſe do men expect to ſee exerciſed and exerted—every thing which they, in their proud moments, arrogate to themſelves, and fondly claim as ſole proprietors.

"It may appear ſomewhat ſingular to advance, yet a little reflection will prove it to be true; that women in general poſſeſs even fortitude, that firſt of maſculine virtues, in a much greater degree, and of a much ſuperior kind, to that poſſeſſed by the men. I do not here ſpeak of perſonal courage, or proweſs, which is a mere conſtitutional affair: a matter of nerves, of ſinews; and as it is much oftener applied to bad, nay to barbarous purpoſes, than any other, it can by no perverſion of language or ideas be conſtituted a virtue.

"I ſpeak of that fortitude, which has enemies to encounter, againſt which mere animal courage can be of no avail; and this virtue, I again repeat it, women, happily for themſelves, poſſeſs in an eminent degree. For, notwithſtanding the natural delicacy of their frame, they are ſubject to bodily pains, that, to uſe a figure of the ſublime Dante, 'Tanto è amara, che poco più è morte.' And with the ſame feelings and propenſities do they not refrain from pleaſures, and often from ſolicited pleaſures, to which man with all his boaſted ſuperiority falls, alas! a willing and ſelf-devoted ſacrifice? Here, indeed, lies the teſt of true fortitude, the touchſtone of virtue. And here it is, that, with all her diſadvantages, woman ſhines pre-eminent.

"But as if a greater proportion of bodily pain, as if abſtinence from pleaſure, were not ſufficient for women to encounter; all that the mind of man is doomed to endure, all 'that fleſh is heir to,' all the 'mournful miſeries of life,' are theirs likewiſe in an exquiſite degree."

"If then my reaſoning is well founded it appears, that, if we uſe the term maſculine woman, for characters ſuch as I have been deſcribing, it is undeniably true, that knowledge does naturally produce ſuch. But I will not ſo far inſult the common ſenſe of men, to whoſe common ſenſe, indeed, and humanity, the whole of this Appeal is addreſſed, I will not, I ſay, ſo far inſult it, as to ſuppoſe, even for a moment, that becauſe a woman is rational, though perhaps in a ſuperior degree than is abſolutely neceſſary, *that* ſhe muſt of courſe be diſagreeable to them.

"But, if on the other hand, we mean by a maſculine woman, one who apes the exerciſes, the attributes, the unreſtrained paſſions, and the numberleſs improprieties, which men fondly *chooſe* to think ſuitable enough for their own ſex, and which exceſſes, to ſay the truth after all, chiefly diſtinguiſh their moral characters from thoſe of women; I muſt ſay that knowledge has no tendency whatever to produce ſuch aukward imitations; and I muſt confeſs, that ſuch are maſculine in the worſt ſenſe of the word, and as we ſhould imagine conſequently diſagreeable. This, however, as we hinted before would be a haſty and ill-grounded concluſion, though apparently founded in reaſon, for the fact is otherwiſe; and the preſent age furniſhes examples enough, that women may be truly maſculine in their conduct and demeanor, without wounding the delicacy of the men. Nay that thus adorned, ſuch women meet their full approbation, if at the moment the fluctuating time of faſhion be in their favour."

In like manner, who can forbear to ſtamp their approbation on the following ſuggeſtions which immediately apply to thoſe who have the charge of educating young females?

"It is, therefore, the duty of thoſe who have the care of females in their youth, to convince them, that truth, ſincerity, gentleneſs, the practice in ſhort of every virtue, will not only entitle them to the approbation of their Creator, and to future happineſs; for theſe, alas! great as they are, are not ſufficient motives to frail, and ſhort-ſighted,

and

and impatient mortals, but muſt likewiſe convince them, that ſuch conduct only, can ſecure to them real and ſolid comfort, and ſuch degrees of happineſs as are attainable in this mortal ſtate. Here are, indeed, adequate motives; and by ſuch alone, ought rational beings, in reality, to be actuated. Here nothing but *realities* will do. We cannot impoſe upon God, nor very eaſily upon our own conſciences, which tell us, if we will but liſten, that in virtue alone lies true happineſs. Whereas if women are taught to place their chief dependence on the approbation and admiration of men, they ſoon find out that falſe appearances will often anſwer their purpoſes perfectly well; and with a certain degree of management and cunning, often better, than the realities of thoſe virtues they aſſume.

We heartily join, likewiſe, in condemning, with this lively writer, the unaccountable peculiarity of women of the higher ranks, over whom, one ſhould ſuppoſe, delicacy and refinement, if not real modeſty, would have more influence, admitting, without ſcruple, men hair-dreſſers, men-milliners, men-mantua-makers, and, to crown all, men ſtaymakers; whilſt, from an over-ſtrained delicacy, women of the inferior claſſes are excluded from doing various articles of work for the men, by which they might gain their living without hard labour. On this branch of the ſubject, our female author may be allowed to expreſs the honeſt warmth of her feelings.

"This is an abuſe of privileges indeed. Why do not huſbands come boldly forward againſt uſages ſuch as theſe; and employ their ill-gotten authority, for once, in a good cauſe? Why does not the legiſlature tax ſuch ſhe-he gentry to the teeth? Why are not men made aſhamed of monopolizing trades, in which, if the more helpleſs ſex were early inſtructed, and made thereby to taſte the ſweets of honeſt induſtry, might ſave millions of valuable ſubjects to the commonwealth of virtue, who, alas! flock to the ſtandard of vice, often more from neceſſity than inclination?"

The reader will find in this little volume a variety of other lively and ingenious remarks interſperſed; and, allowing for the predilection, which the author diſcovers throughout, for the ſyſtem ſhe has adopted, there will nothing occur offenſive to the feelings of delicacy, nor injurious to the intereſts of religion and morality.

We are not quite ſatisfied with the excuſe which this lady aſſigns in her advertiſement for not ſubmitting her MS. previous to its being publiſhed, to the eye of friendſhip or affection; for, had a judicious friend previouſly reviſed it, we think ſuch a one would not only have corrected the fanciful and injudicious mode of punctuation, and the variety of unnatural daſhes, but alſo ſome improprieties of diction, and the uſe of ſuch

Scotticiſms as *proven*, *exhonor*, *opens up*, &c. expreſſions, which, for want of correction, unneceſſarily diſcover on which ſide of the Tweed this Appeal was written.

ART. VII. Bevan's *Refutation of Modern Miſrepreſentations.* (*Continued from* Vol. VII. P. 39.)

WE now paſs on to "*the life of James Nayler, wherein it is attempted to include more particulars reſpecting him*, than are to be fouud in *any one account extant*; *interſperſed with reflections ariſing from the ſubject.*" "*More* particulars, &c. than are to be found in *any* one account *extant!*" This begins with an untruth, for we have now before us "a relation of the moſt remarkable tranſactions relating to his life*," compriſing FIFTY-SIX pages, whereas that of J. B. is contained in THIRTY! (from PP. 65, to 95.) Our pages alſo contain *more lines*, and the lines *more words* than J. B's. We muſt therefore remind the author, that "a writer who neglects to procure the information which he might eaſily obtain, deſerves the *leſs* excuſe for his *ignorance!!*" At P. 66, J. B. ſays, "I wiſh if the memory of James Nayler *may not* reſt *peaceably*, with the people who" (let the reader *obſerve*) "are *not aſhamed* to have had him among the number of their *early adherents*, that the public may ſee the WHOLE MAN, and not eſtimate the tenor of his life from a *moment* of DISEASE." Now it appears that this MOMENT of DISEASE is the excuſe offered for him by Hume †, whom J. B. has reprobated: and that "his recovery was induced by his being fed on bread and water, puniſhed, &c. this ſequel *ſpoiling* all, by diſſipating his illuſion. So that he came out of priſon an *ordinary man*!" and returned to his uſual occupation. It alſo unfortunately happens, that the height of his *madneſs*, was deemed the height of his *apoſtleſhip*: ſo that as Biſhop Lavington ſays of *Whitfield*, that "by *his own* account he was the greateſt *raſcal*, and the greateſt *liar*, when he thought himſelf the greateſt *ſaint* ‡." Again, "we are *not* informed, ſays J. B. that he was *otherwiſe*, AFTER his reſtoration, than he *had* been, *previous* to his downfall, that is, an APPROVED QUAKER." This is the

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* See a collection of ſundry books, epiſtles, and papers, written by James Nayler, ſome of which were never before printed; with an impartial relation, &c. 1716.

† See Hume, vol. vii. PP. 337.

‡ See Whitfield's Journal in Lavington's *Methodiſts* and *Papiſts* compared."

Quaker

Quaker ſalvo, ſo frequently employed to anſwer their purpoſe, by chuſing the periods, when a *man was* and when he *was not* to be a Quaker as will appear. "We have not *much account*," ſays Mr. B. "of Nayler, *before* he became a friend." But WE have a *little*: and *to that little* we will help J. B. And firſt, Sewell informs us (P. 134.) that J. Nayler was born at *Ardeſley*, near Wakefield, in Yorkſhire, about 1616. He had ſerved in the *parliament* army, being *quarter maſter* in Major General *Lambert's* troop, in Scotland, was a member of the *independents*; and afterwards, in 1651, a *Quaker*. So far then we find him a *ſoldier*, and *ſchiſmatic*. Both characters, much abuſed by, as verified *in*, the Quakers. But Bugg, is *more circumſtantial*. See P. 244. NAYLER was born at *Ardſloe*, and lived there twenty-two years till he married, when he removed to Wakefield, and ſtayed till the wars began. He then had ſeveral commands; at laſt in *Lambert's* troop. He continued here till diſabled by ſickneſs in *Scotland*, and, returning home, became a member of the *independents* at *Horberry*, in *Yorkſhire*; under *Chriſtopher Marſhall*, Teacher. Here he was caſt out (as he owned) for *blaſphemy*, and *wantonneſs* with Mrs. *Roper*, a married woman, &c. After ſome time he went to viſit the *Cornwall* Quakers, but was committed to Exeter goal, as a vagrant, by *Major Saunders*. He and his company being delivered, by an order from council, they went to *Briſtol*. Here it was informed *upon oath*, and certified by three juſtices of the peace, to the committee, that ſtaying in that town, (Chewſtoke, in Somerſet) *one night he was in a chamber, with* THREE WOMEN *of his company, leaning upon the bed with one of them*, and AT NIGHT, *when the ſervant of the houſe left them: and in* THE MORNING *the ſervant found* NAYLER ON THE BED, WITH ONE OF THE WOMEN, and *the curtains drawn, and ſome of the company wiſhed the ſervants* NOT TO AWAKE THEM. This is well atteſted on OATH! Thus by principle he was a *ranter* as well as a *ſoldier:* and "that he was TURNED OUT by the *independents* for his BLASPHEMY and WANTONNESS with *Mrs. Roper*, a married woman, who would *ſit on his knee*, and KISS *him* PUBLICKLY before others; and *he* (J. N.) declared it was *his* opinion, that he might *lie* with *any* woman that was of his judgement." Theſe were PROVED on *oath*, upon which the Quakers tell you (P. 6. of the trial) *the reſolution of the committee upon this whole evidence*, WAS, *that the* FIRST *article was* PROVED. The Quakers defend his morals and blaſphemy. He alſo kept company with women in *public* and *private*, *night* and *day*, in *priſon*, and at *liberty*, UPON THE BED, A WHOLE

NIGHT

NIGHT TOGETHER, with *the curtains drawn, with the candle out, very lovingly*, and that NONE *muſt be ſuffered to* AWAKE them, and THIS PROVED UPON OATH *." This account has made us outſtrip our author; but indeed *facts* multiply ſo faſt that it is difficult to ſtop: for at P. 68, J. B. *modeſtly* obſerves, the parliament *accuſe* him of blaſphemy †, and *what it terms, uncivil* and *wanton* carriage with a *married woman*. "The latter article," ſays the *charitable* J. B. is *ſwelled* into ADULTERY, by one *Deacon*, who wrote *two pamphlets againſt* Nayler, about the time of his ſentence. They had been opponents in writing." Here then we have *corroborating* evidence from the friends!

Mr. B. alſo ſays (P. 68,) "he (J. Nayler) declares himſelf to have received his commiſſion, while meditating in the field at plough, that HE then *heard a voice*, bidding him go out from his father's kindred, and houſe, with A PROMISE *that* THE LORD *would be with him*." This man, the Quakers believe upon *his own* word, (for HE alone *heard* the voice) but when *John Gilpin* produces the ſame evidence, they (Fox and others) ſay he was MAD and had a DEVIL; and by a curious *diviſion* of circumſtances, make GOD and the DEVIL, joint authors in the affair. See the account at large, in Leſlie, V. ii. P. 261 to 265 ‡. At P. 69, J. B. again ſpeaks of "what was *termed* blaſphemy;" obſerved not what *he* thought ſo,

* See Bugg, Pp. 246, and of our "Review," Pp. 262.

† See our "Review," Pp. 258—261.

‡ This man "*had trembling, was ſtruck down from his chair, then brought upon his knees*: afterwards lying awake, *felt ſomething light gently on his neck*, and gently ſtroke him; *this was repeated with leſs force, and deſcending, till it came to the middle of the back, then* ENTERED *his body. He thought it the* HOLY GHOST, deſcending like a dove, and *entering* him."—Afterward *he was thrown on the ground, and rolled about, unable to lay ſtill.* He was perſuaded *it was Chriſt*, and that a voice ſaid, *inwardly*, "the writing of your hand, (which he INVOLUNTARILY uſed) ſignifies, the writing the law in your heart." His hands were then *moved to his head, he ſung*, and being made to ſtoop, a voice ſaid "*ſtoop, low, low.*" Then he was ſuddenly *drawn down the ſtreet to the fidler's houſe*, where *odd freaks were acted*, playing the *fiddle*, &c. *Wondrous* and fine as this is, obſerve, it was *all* attributed to the *ſpirit*: GOD was the author: but *afterward*, when Gilpin, *left* the Quakers, they found out *it was the* DEVIL. So that they owned their having belied God. See the ſtandard, Pp. 11, 12. The ſame alſo they did by *Toldervy* owning him or not, as he *joined* or *left* them. But when he quite left them, they called him *mad*: yet had anſwered all his books!! See Leſlie, P. 264.

though

though as horrible as blaſphemy can make it; and though he *praiſes* two magiſtrates, who probably were as enthuſiaſtic as their priſoner; becauſe they *fagely* thought, "Nayler's words were not within the act againſt blaſphemy;" yet when "juſtice *Pearſon* told his colleague *Benſon*, the ſubſcriber of the paper, that he *muſt* give *an account* of their proceedings to the miniſters and others," he ſays "ſo prieſt-ridden was a quarter ſeſſions in 1652;" ſo that from J. B.'s account it is PRAISE-WORTHY to *encourage* BLASPHEMY, and being *prieſt-ridden* to *oppoſe* it. P. 71 contains an account of what is called "James Nayler's belief concerning Chriſt;" and we agree with J. B. that "it is *material* to be noticed," becauſe we ſhall ſee how well *belief in Chriſt* agrees with blaſphemy, and an aſſumption of *Chriſt's* titles. Bugg ſtates theſe, at P. 246, to be—*the faireſt of ten thouſand, the only begotten Son of God, the prophet of the moſt high, the King of Iſrael, the everlaſting ſon of righteouſneſs, ſent to try and judge the cauſe of Iſrael, that* JAMES NAYLER *aſſumed to himſelf the name* JESUS, *him in whom the hope of Iſrael ſtandeth, the Prince of peace*, they were defended by FOX, TOMLINSON and others. The firſt wrote to the *protector*, "this is the word of the *Lord*, take heed how you act againſt Chriſt, where he is made manifeſt. How know you but this (touching MY BROTHER J. Nayler) is fallen out to try you, whether you will act againſt Chriſt in his members: and if Chriſt be within, may he not ſpeak out." This is blaſphemy *equal* to NAYLER's. *Tomlinſon* alſo wrote to the parliament,—"Cannot an earthly being impart his power to his ſervants; and hath Chriſt Jeſus, no power to do it? Was it no treaſon for Mordecai, and muſt it be BLASPHEMY among the *lambs of Chriſt*," (obſerve here they ſay) "to give and receive of Chriſt's honours, at HIS *command?* in ſign of his approaching and coming again. Cannot Chriſt put *his own honours* on *his own ſervants*, as well as Ahaſuerus*?" We find then that theſe men *defend and extol* the blaſphemy, and not like J. B. endeavour to *excuſe* it. Is this their *unanimity?* Many other defences appeared, chiefly conſiſting of interrogatories, as, "*Is it* BLASPHEMY *to hear others* PRAISE THE LORD? Is it BLASPHEMY *to* RAISE THE DEAD?" &c.

At P. 72, J. Bevan ſpeaks of Nayler's foreſeeing, in ſpirit, that ſomething would befal him."—"Let us, therefore," ſays J. B. "view them through as few falſe mediums as we can." Right, friend, the *true* mediums are enough. Will you believe *Sewell?* "When J. N. came to London, about 1654 or 5, he found a meeting collected by *Burrough* and *Howgill*. Many eſteemed him *above* his brethren, and this ran *ſo high*,

* See theſe papers ſigned by Fox and TOMLINSON, in Bugg, P. 249; much more idolatry and blaſphemy from P. 234 to 239; in Leſlie, P. 24, and ſequel; and Cockſon, P. 1, 2.

that

that ſome *forward and inconſiderate women*, of whom *Martha Simmons* was the chief, aſſumed the boldneſs to diſpute * with *Howgill* and *Burroughs* openly in their preaching, and to *diſturb their meetings.*" Obſerve here, that *one* of *their own women*, *ſpeaking* in their meeting (and ſurely by the *ſpirit*) is called *diſturbance.* Yet their own *church riots*† are blameleſs. When Mr. Bugg ſpoke in Oxford meeting, they wanted to have him taken up. See Bugg's Works, p. 184. "Whereupon" (ſays Sewell) "thoſe excellent preachers failed not in their duty to *reprove.* Martha and another, incenſed, went and complained to J. N. to INCENSE *him* againſt Howgill and Burroughs, but did not ſucceed, for—he was *afraid*;" obſerve, not *unwilling*, but AFRAID. "Hereupon *Martha* fell in a paſſion, and in a ſhrill voice ſaid, *I looked for judgement, but behold a cry*; and cried ſo loud, as to *pierce*, *ſmite down*, and *deject* J. N." Poor J. N! This being the prelude to the Quakers farce, it become convenient to ſay, "J. N. now became clouded, fell, &c." The ſame cant is uſed by J. B. P. 73. Sewell makes this ſerve to introduce the account of *Hannah Strangers* titles for J. N. calling him *the everlaſting Son of righteouſneſs*, *Prince of peace*, *only begotton Son of God*, *Faireſt of Ten Thouſand*, &c. alſo HANNAH STRANGER, MARTHA SIMMONS, and DORCAS ERBURY, *arrived at that* folly; that in Exetor priſon they kneeled before Nayler. Yet we remember that Fox vindicated the *titles*, which if true, would vindicate the *actions.* Sewell, however, calls it folly to kneel before Nayler; yet he was made to kneel before Fox.‡ Excellent rivalſhip of the Quaker Deities!

After this, Sewell (P. 135) gives an account of Nayler's being Hoſanna'd into Briſtol, in November, attended by thoſe women and others. Theſe women aſſumed the names of the *Virgin Mary* and *Mary Magdalen*: one of the women led his horſe, and others ſpread handkerchiefs, &c. before him. THOMAS WOODCOCK going *bare-headed* before him, the company ſinging, "*Holy, holy, holy is the Lord of hoſts, Hoſannah in the higheſt, holy, holy, holy is the Lord God of Iſrael.*" If this is not blaſphemy, what is? Where is the modeſty of J. B.—"what was

* Sewell has added a laughable note, to indicate that *ſuch* a conduct was the cauſe of St. Pauls precept 1. Cor. 14—34. "Let your women keep ſilence in the churches." We ſee to what miſerable ſhifts and evaſions, the Quakers are driven.

† See our "Review." P. 259, and ſeq.

‡ All the Quakers are called *infallible*. See Leſlie from P. 29. to 50.

termed

termed blaſphemy"—view them through *what* mediums he pleaſes. Yet Sewell calls them "*mad:* thus walking into Briſtol till committed into priſon." We have ſeen, however, that Fox *vindicated* Nayler on his trial: Nayler himſelf encouraged this *adoration*, from his own followers, and, "at his trial, juſtified what they had *ſaid* and *done*. His diſciples ſaying (with ſuch horrible blaſphemy as makes us ſhudder at the recital) *He was the only begotten Son of God*, and they knew *no other* SAVIOUR but HIM."* Miſerable and deluded wretches! Such were the beginnings of Quakeriſm! The pitiful attempts of J. B. (P. 74 and ſeq.) to palliate this conduct, as that "N. allowing it to be a time of darkneſs"—"having loſt the ſpirit of diſcernment," are too contemptible to be ſeriouſly noticed. Whatever is ſaid againſt the Quakers, operates againſt their infallibility and ſpirit, and *deſtroys* them. Hence J. B. is an excellent Champion. He alſo talks of J. N's. "publiſhing ſixteen pamphlets," which certainly muſt have been excellent; and of "re-publiſhing his works."† At P. 76, he ſays "Fox declared that Nayler and his company were *wrong*," merely *wrong*, and this for *blaſphemy!* We have however ſeen, that even *this* is *falſe*, for it was *vindicated* by Fox and others! Again, J. B. adds, "it is *ſaid*," obſerve, "it is ſaid," and, by an *adverſary* too, "that *garments* were ſtrewed in his way." "Is friend SEWELL an adverſary?" He craftily ſays—"ſo extraordinary a proceſſion and acclamation could not fail of attracting the notice of the police of any well regulated city." As if he *did not know* that it *was* noticed, and that the blaſphemers were puniſhed! At P. 77 and ſeq. all the facts are acknowledged, and Nayler ſaid to have "*gloried* in the deeds of his followers, who were *moved of the Lord* to do them;" and, at P. 79, Nayler's blaſphemous words, in defence, are given; and P. 80 to 86, an account of his ſentence, &c. ſee our "Review," P. 259, and the number of *ſtripes* he received, (310) and Sewell adds, (P. 137) "the executioner would have given him *one* more, there being three hundred and *eleven* kennels, but his foot ſlipping the ſtroke fell upon his hand, which *hurt him much*." See Bugg. P. 345; but obſerve alſo, P. 348. At P. 86, J. B. wiſhes to perſuade us that J. N's. conduct "made no rent or ſchiſm;" becauſe he was now a fit tool to be received again. See Leſlie, P. 42—50. To make this more plauſible, a recantation is in-

* See Notcutt's Review of Barclay's *pretended* Apology, p. 26.

† A note is added to tell us, that *Nayler* was fined twenty marks for not putting off his hat to the Judge. J. B. forgets that the Quakers *contempt of court* is *not* ſuffered towards themſelves; making their own *ſervants* ſtand *bare-headed* before *them*. See Bugg. 331.

introduced,

troduced, P. 87, to ſhew the *accommodating* ſpirit of their infallibility! It does, however, contain many *contradictions* of the chief Quaker doctrines. At P. 88, *another* paper is added, and being "written ſoon after his releaſe, cannot therefore be *ſuſpected* of being *fabricated* to obtain it." This paper alſo contains like contradictions with the former. Sewell ſays, of one of his papers, P. 140, it was written "*by way* of RECANTATION." And at P. 149 he mentions "*Blome's Fanatic Hiſtory*, ſaid to be publiſhed with the approbation of *orthodox* divines, but ſtruck chiefly againſt the Quakers," which, there fore they called "lying ſtories." The ſame account of Nayler is given in "a collection of ſundry books, &c. written by J. N. the writer of the relation of his life, at P. xvi, calls his adherents a "turbulent company," among whom was one *Mildred*, an impudent woman, and two or three (!) boiſterous fellows who were *ranters*." Thus we ſee one Quaker *reveals* what another keeps ſecret. "This kind of diſturbance," ſays the writer, "continued for ſome weeks, *until* the Lord, by his power, ſtopped and confounded them, ſo as that they come to nought." At xviii. we could not but ſmile on reading the following aſſertion; "I never knew any open ſchiſm, rent, or faction, made from our *Chriſtian* (!) ſociety, by a partial admiring, and ſetting up particular men or perſons, as *ſect maſters*, but ſome or other were *ſcattered and loſt* in ſuch a breach, diviſion, and faction, being turned aſide from the holy commandment of love, and from the footſteps of Chriſt's flock and family." We muſt not, however, forget to refer our Readers to Bugg's works, P. 251 and ſeq. where they will ſee how all his blaſphemies, according to the inditement, are vindicated, and his puniſhments ſaid to be inflicted, *that the ſcripture might be fulfilled*. See "Judgement fixed," P. 9. And on December 27, 1656, when J. N. was put in the Pillory, two women and *Robert Rich* a Quaker, ſtood thereon; Rich, placed over N's. head, a paper whereon was written, THIS IS THE KING OF THE JEWS, (ibid P. 41.) When his tongue was bored and forehead ſtamped B. for blaſphemy, all the people ſtood *bare headed*. This was done, ſaid *Rich*, that the ſcripture, &c. *and the vail of the temple was rent, &c.* The Reader muſt find out the applicability! Bugg thinks they wanted the concluſion to be added; *Truly this man was the Son of God.* For N. declared (ibid P. 17,) THE SON OF GOD I AM, I DARE NOT DENY; and when aſked if he was *the only begotten Son of God*, ſaid *I am the Son of God*. Upon the Parliament's reſolution to *bore his tongue*, the Quaker ſays, *this was done, &c.* and applies, Rev. i. 7. "Behold he cometh with clouds, &c. and

every

every eye ſhall ſee him; they alſo who *pierced* him. I am Alpha," &c. And on the letter B. Iſa. lii. 14. " as many were aſtoniſhed at thee; his *viſage* was ſo marred, and his form more than the ſons of men." What blaſphemy is this, to apply the prophecies of Chriſt to a common malefactor, condemned by law! On his being ſet in the pillory, Mark xv. 17. " They clothed him in fine linen, and plated a crown of thorns and put it about his head." When he was flogged, John xix. 1. Pilate took JESUS (Great God, what a prophanation!) and ſcourged him." And Bugg adds, I MIGHT MUCH ENLARGE. If theſe proofs do not mark blaſphemy, we know not what will. At P. 94, we are told, " a collection was made in 1716, of *ſuch* of Nayler's writings as *were thought ſuitable* for reimpreſſion." This looks, as if others were very *unfit*, the Quakers, however, choſe for him, and guided infallibility. Some of his writings, J. B. owns at P. 93, were " ill adapted to convince either the opponent or his adherents, from their aſperity;" and this from the man who is praiſed for his patience and ſubmiſſion, and ſays, " he ended his days like an innocent lamb*." He alſo aſſumed the *geſture*, *words*, *appearance*, *&c.* (as well as the honour, worſhip, and miracles) of CHRIST! the letter of *Publius Lentulus* to the Roman *Senate*, deſcribing Chriſt's perſon, was found upon him. This alſo explains his equivocations about his outward Chriſt. See Bugg. P. 245. Hume (Vol. 7. P. 336) calls NAYLER a Quaker, *noted* for BLASPHEMY, who fancied he was *transformed* into Chriſt and was become the real *Saviour* of the world, and endeavoured to imitate the actions of the Meſſiah, related in the Evangeliſts. As he bore a reſemblance to the *common* pictures of Chriſt, he allowed his beard to grow in a like form; was miniſtered unto by women; rode into Briſtol, Hoſannahed, &c. &c.

(To be concluded in our next.)

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* Vide " Collection," P. xxi.

ART.

ART. VIII. *A Vindication of the People called Methodiſts, in Anſwer to a "Report from the Clergy of a Diſtrict in the Dioceſe of Lincoln," in a Letter to Thomas Thompſon, Eſq. Banker, in Hull.* By Joſeph Benſon, a Preacher among the Methodiſts. 8vo. PP. 42. 6d. Whitfield. London. 1800.

IT was to be expected that the grave and weighty allegations brought againſt the Methodiſts in the report of a diſtrict of the Lincolnſhire Clergy, (which we noticed in our number for July with deſerved commendation) would provoke the beſt zeal and talents of that ſect to reply to them. And we may, without much injuſtice, conſider this letter of Mr. Benſon's as a tolerable ſpecimen of both. It is addreſſed, with perfect conſiſtency, to *Mr. Thompſon of Hull, the ſuppoſed author of "Tithes indefenſible," a pamphlet publiſhed in 1792, in which, after a groſs miſtatement of them in the caſe of a day-labourer, and ſome harſh ſtrictures on the hierarchy, it is *modeſtly* obſerved that "the law of tithes not only detracts from the wiſdom of the legiſlature which made it, but is a reproach on the government which ſtill ſupports it." With the exception of a few vulgariſms, which the licence of the epiſtolary form may ſeem in ſome degree to excuſe, we have little to object againſt the *ſtyle* of Mr. B.'s letter, but the *ſpirit* which it breathes throughout merits the ſevereſt reprehenſion. Evidently ſmarting under the laſh of conviction, he ſtoops to the poor revenge of little minds, and, inſtead of meeting very ſerious charges with ſatisfactory diſproof or temperate diſcuſſion, he has ſubſtituted boldneſs of invective and virulent aſſumption, for ſober refutation and ſound argument. In the warmth and hurry of his zeal to recriminate againſt the eſtabliſhment, he very ſoon betrays the cloven foot. "It appears," ſays he, in the firſt page of his pamphlet, "to me *matter of thankfulneſs* that theſe Clergymen have taken pains to enquire into and to aſcertain the facts which they mention," viz. "That not one-third part of the inhabitants of their pariſhes attend divine ſervice; and not one-ſixth part of the adults, the communion; that the ſick very ſeldom require the ſpiritual aſſiſtance of *their*

* Mr. Thompſon, we underſtand, is Steward to Lord Carrington, who, as Preſident of the Board of Agriculture, has written a circular letter to the High Sheriffs of the different counties, requeſting them to lay before their reſpective Grand Juries the report of the Yorkſhire Grand Jury on the ſubject of tithes, and to acquaint his Lordſhip with their ſeveral opinions!!!

Miniſters

Miniſters; and that there is almoſt a total diſuſe (it ſhould rather have been ſaid neglect, for when," aſks this *candid* enquirer, "were they uſed in thoſe pariſhes) of family-prayer and reading the ſcriptures." And does this ſuggeſt *matter of thankfulneſs* to this worthy gentleman, who would perſuade us that the *ſole* reaſon why "places of worſhip are erected among them, preachers ſent forth, and ſocieties formed, is that people may be led to practiſe religious duties." Or has he, perchance, diſcovered that ſuch communications will be acceptable to that "large body of *pious people, in union with that church*, to which they have heretofore thought it their *glory and happineſs* to belong." To leſs *boaſtful* friends of the eſtabliſhment ſuch facts might ſeem to furniſh a ſubject of regret rather than a motive of gratitude. But there are minds ſo formed, as to rejoice over evils, which to the wiſe and good bring only diſquiet and alarm. There are modern phariſees who can thank God that *others are worſe than themſelves, and exult with mean malignity and ſelf-complacent eagerneſs over the confeſſions of Chriſtian humility. There are men who can prate of decency, and affect to live *in union with the Church*, while they abuſe its Miniſters, ſet at nought its authority, and give the right hand of fellowſhip to fanatical adventurers, illiterate mechanicks, and beardleſs apprentices, who, with the want of every requiſite, except aſſurance, retail their wretched traſh in almoſt every corner of the kingdom, and contrive to make religion the inſtrument of her own diſgrace. We have ſeen it ſtated in a recent publication † (and we mention it from a wiſh to ſee

* "We," ſays Mr. B. "neither admit into our ſocieties, nor keep in them, *any* who live in the neglect of theſe duties." P. 5.

Should the reader feel any diſpoſition to diſpute "the truth of this obſervation," or think a mere "appeal to the *rules* of their ſocieties" a very inſufficient proof of the *obſervance* of them, we would recommend him to conſult "Anecdotes of Methodiſm," &c. &c.

† See "Riſe and Diſſolution of the Infidel Societies in the Metropolis," by W. H. Reid, P. 42, where he ſays that "at ſome of the workhouſes, the viſiting preachers receive ſmall gratifications for their labours; for inſtance, a poor creature, now in the habit of attending Clerkenwell-workhouſe, generally receives a glaſs of gin as the reward of his viſit; and is farther allowed the privilege of trucking with his humble auditors for the houſe allowances of pudding, cheeſe, &c. with which he fills his pockets, upon his return home from what he calls his ſermon. This is the ſame perſon mentioned in P. 19, in the double capacity of bird-catcher, and field preacher." The *maſter ſhoemaker* to a *Philanthropic* Society in the neighbourhood of

ſee it diſclaimed, or at leaſt diſcontinued, by thoſe whoſe conduct is implicated in the charge), that theſe immoral myſticks infeſt the very workhouſes of our metropolis, which they are ſaid to uſe "as places of training for the exerciſe of their gifts," and diſturb the dying moments of the ſick with their bold perverſions and mad miſapplications of ſcripture. Nay, ſuch was their luſt of proſelytiſm, that even our priſons were not ſecure from theſe intruders, where they ſo adminiſtered to the paſſions and worked on the imaginations of the condemned criminals, that they ſent them into the other world in ſuch raptures as would much better become martyrs than maleſactors, till at length by their ſcandalous exceſſes they obliged the magiſtrates to confine the office of attending on the priſoners to the ordinary of Newgate.

Mr. Mainwaring, as we are credibly informed, experienced no inconſiderable difficulty in rejecting the application of a mean illiterate bellows-blower, who, though it was proved on examination that he could not even tell the letters of the alphabet, had the aſſurance to demand a licenſe as a qualified teacher of the Holy Scriptures. And it is within the recollection of moſt of our readers, that M. A. Taylor is ſaid to have ſtated one ſtriking argument in favour of a bill which he deſigned to bring into Parliament, for the correction of ſuch ſcandalous abuſes, that he had himſelf been *obliged* to grant a licence to a *boy of ſeventeen years of age as a preacher of the Goſpel.* In the courſe of the years 1796-7, not leſs than *three hundred and ninety-ſeven* took out preaching licenſes at the New Seſſions-houſe, Clerkenwell; many of whom, we have ourſeves heard from a moſt worthy and excellent Magiſtrate in that diviſion, gave full proof of their ſufficiency for their high calling by ſubjoining to names which they could ſcarcely make intelligible, inſtead of Miniſter, the deſignation of *Miſter*, *Muſter*, *Minſter*, and *Munſter*. Can we, indeed, doubt the fitneſs of ſuch reſpectable characters as Mr. Norton, *dealer in old clothes*; Mr. Wilſon, *grinder*; Mr. Timothy Hinds, *ſheep's-head ſeller*, with a long train of evangelical Quixotes, from the ſpiritual and *patriotic* ſilk brokers, (Meſſrs. Thorne and

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the metropolis, is alſo a *teacher* if not a *preacher* of Methodiſm; nor does he confine his leſſons to his pupils in the Society, but literally extends them to all thoſe perſons in the vicinity, whoſe minds are fitted, by their weakneſs, for the reception of ſuch fooliſh and miſchievous tenets. We mention this fact, for the information of the Governors of the Society to which we allude, *all* of whom, certainly, are not Methodiſts.

Durant)

Durant *) down to the ci-devant coal-heaver, (Huntingdon), who with the ſole advantages of conſummate impudence and incorrigible ignorance has ranted himſelf into the receipt of nearly 1,400l. per annum.

The incalculably rapid increaſe of theſe locuſts, ſays the author of the Literary Cenſus, (and who but muſt lament the juſtice of his obſervation?) and the obloquy their frantic demeanor, ignorance, and vulgarity entail upon true religion and the reſpectable part of the Clergy, render the interference of the legiſlature indiſpenſably neceſſary. For as the law ſtands at preſent the hands of Magiſtrates are tied, and they ſcarcely dare refuſe a licenſe to the moſt contemptible blockhead, who believes, or wiſhes to make others believe, that he has received a call. While his pious labours in the vineyard have procured for him the profits and direction of two chapels, and the mortified Methodiſt rolls at eaſe in his carriage and contrives to vary the ſeverities of ſelf-denial with the comforts and appurtenances of an elegant manſion. But ſuch inſtances (which ſeem, indeed, to ſavour more ſtrongly of the luſt of filthy lucre than the frenzy of fanaticiſm) are confined to a few of theſe more ſucceſsful adventurers to whom their "*godlineſs* has been *great gain.*" There is, however, an evil attendant on theſe petty licenſes which we ſuſpect to be of much greater extent and operation, though it has been ſtrangely left out of the account, and we incline to believe muſt have eſcaped the notice and recollection of our rulers. We mean the facility and temptation which are thus afforded to thoſe, whoſe principles are not always proof againſt their intereſts, to make ſhipwreck of their conſcience, when, by a regiſtered declaration of diſſent, and at the eaſy purchaſe of a ſhilling, they can evade the annual payment of more than twenty times its value, decline the ſervice of their King, defeat the claims of their country, prevent the expoſure of their perſons and the loſs of their property, and be excuſed from public and parochial duties. †

But

* "Meſſrs. Thorne and Durant"—One of theſe CIVIC PATRIOTS *was*, and the other we believe ſtill *is*, an itinerant Methodiſt Preacher. The late conduct of theſe gentlemen in the Common Hall will be duly noticed in our Summary of Politics for the preſent month, where the *conſiſtency* of their *practice* with their *profeſſions* will be clearly demonſtrated.

† Vide Burn's Juſtice, P. 454. "Every ſuch teacher and preacher having taken the oaths and ſubſcribed as aforeſaid, (for regiſtering of which he ſhall pay ſix-pence and ſix-pence for a certificate), ſhall from thenceforth be exempted from ſerving in the Militia of this country,

But it is time, perhaps, to return to Mr. Benſon, whom, we confeſs, we had almoſt overlooked in the relative importance and increaſing magnitude of the cauſe for which he pleads, the progreſs and tendency of which we have long watched with anxious apprehenſion. Had the author of the Vindication read with care and commented with candour on the account of the firſt deſcription of Methodiſts, given in the Report of the Lincolnſhire Clergy, we are perſuaded he could not have brought againſt it ſo unfounded a charge as that of intolerance. Indeed, if we might be allowed to differ in any particulars from a publication, which, as a whole, we highly approve of and admire, we ſhould be tempted to ſay, that in our opinion, its reverend compilers have, in this inſtance, conceded too much to moderation, and have almoſt ſuffered liberality to outweigh conviction. For they have, it ſeems, "no complaint to make againſt the above deſcription of Methodiſts, who profeſs to be members of the Church of England, and regularly attend its ſervices, but have places ſet apart for additional exerciſes of devotion, &c. Much leſs," they add, "do they conſider them as contributing to the neglect or perverſion of religious worſhip." Now we have been taught, on very high authority, that a man's *worſt enemies* are thoſe of his *own houſehold*. And, with all due deference, we cannot conſider them as *friends* to the Eſtabliſhment who are hoſtile, or at leaſt indifferent, to its diſcipline, much leſs, as not contributing to the *perverſion* of its worſhip, when they ſet up ſeparate places of devotion without the previous ſanction of its ſpiritual governors. Nor can we ſee any enſnaring neceſſity impoſed upon the conſcience to excuſe an act of ſchiſm and diſobedience by the added guilt of prevarication or apoſtacy. We own ourſelves at a loſs to comprehend how a law which ſimply obliges *Proteſtant Diſſenters* to declare themſelves ſuch before they can claim the benefits of the Toleration-Act, can bear the moſt diſtant conſtructive reference to "*well meaning and reſpectable members of the Church of England*;" and ſtill leſs compel them to commit perjury through an exceſs of miſinformed devotion.

(To be continued.)

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and from ſerving on any jury, or of being appointed to bear the office of churchwarden, overſeer of the poor, or any other parochial or ward office, or other office in any hundred, city, town, pariſh, diviſion, or wapentake." He is alſo relieved from the powder-tax, &c.

ART.

ART. IX. Κασσανδρα ψευδομανης. By (Fra Gli Arcadi) Auriſco Gereſteo. 8vo. PP. 109. 5s. boards. S. Low. London. 1800.

THIS is one of the ſtrangeſt performances that ever came under our Review. It is *deſignedly* incoherent and abſurd in its ſtructure, and in ſentiment and expreſſion. But its general meaning, much leſs its various alluſions, are not immediately diſcoverable.

He, who is unacquainted with Bryant's late publications on the ſubject of Troy, would, after reading a page with "a fooliſh face of wonder," and turning over the leaves for a few minutes, diſmiſs the piece as no other than a heap of nonſenſeverſe: and they, to whom Bryant and Morritt are familiar, muſt peruſe many paſſages and many pages "without the underſtanding." They may be pleaſed here and there with a ſtroke of humour; but they muſt more frequently be puzzled by enigmas, and confounded by jargon. They muſt often ſtare at the amphibious product of madneſs or ſtupidity.

We at firſt intended to quote largely from Bryant; to give an abſtract of his conjectures concerning Homer, the ſituation of Troy in Egypt, &c. &c. and then to oppoſe Morritt's arguments to Bryant's hypotheſis; but, on turning again to this anomalous thing, we began to think that Bryant had little to do in the affair; and, at this moment, the whole is to us a tangled ſkain of thread, which we ſhall not waſte our time in attempting to unravel. Even, whilſt we open the book for an excerpt or two, all the children of the Dunciad ſeem to riſe in array againſt us.

"*ARGUMENT.*

"Homer, attended by his valets de chambre, Daurat, Ceſarotti, Pope, and an Ειδωλον. Daurat plucks the ſtraggling hairs from the bard's chin, kiſſes them as divine, and lays them by carefully; part on the hiſtory of Sampſon's Lock, in a family-bible, part among the leaves of Homer hebraizing. Ceſarotti turns the bard's robe inſide out, cuts out the ſpots and ſtains with a Venetian ſtiletto, and patches it with the old remnants of Baiutes and dominoes, and the roba arlechieſca del teatro di Padoua. Pope and the Ειδωλον quarrel about the propriety of the dreſs the bard is to wear for the day; the former offers him a light gay ſilken gown, approved of by twelve maſter taylors, and deſcants conſiderably in Alexandrine rhymes, upon the antique clumſineſs of the Archipelagic robe. The Ειδωλον damns him for a fool, preſents the bard with his every day coat, and points to Milton and Oſſian."

" *To them enter* CASSANDRA, δυσαθμαινων.

" CASSANDRA.

" Weep, bard divine! O weep thine honours loſt;
Hark to yon ſhrieks on Charon's Stygian coaſt!
Haſte, rouſe the magic of thy heaven-born lyre,
And charm to ſilence yon dread prophet's ire.
Dauntleſs he ſtands, and thunders fate's decree,
That Troy, from Lethe reſcued once by thee,
Shall die unpitied—all its glorious fame
To Troy unborn ſhall bow, and Egypt's better claim.
We, at the ſhivering call theſe realms muſt leave,
All former horrors in our turns to brave;
Gods, heroes, heroines, fathers, mothers, all
Muſt act their parts in Memphian Ilium's fall.
And I, (who ſcorn'd Apollo's bribe divine,
Diſhonour'd once at Pallas' ſacred ſhrine)
Tranſported to Egypto-Trojan plain,
Muſt yield to Ajax brutal luſt again.
Bard! to my ſpouſe two royal youths I bare!
Save me from twins in vile Egyptian air.
One comfort only ſoothes the coming pain,
Grecians and gods muſt feel their woes again." PP. 1, 2.

" *Chorus of Critics.*

" See ye not yon handle bright,
Yon hairs wide waving to the ethereal blue;
'Tis criticiſm's bruſh; with this, we'll ſweep
From Phrygian plain
Acroſs the main,
Acroſs the Icarian deep,
Thro' the canopic mouth of ſeven-fold Nile,
To Egypt's torrid ſoil
Troy's walls immortal, and her heroes too."

" Come, then, all ye ſocial powers,
Baſil, Clemens, Cryſyſtom,
Anaxagoras, Metrodorus,
Pour your gentle influence o'er us.
Hear, and help, and ſhove along,
Priam's unprotected towers;
And, when the Phrygian ruin's done,
Bear, O bear us quickly o'er
To the dull Bœotian ſhore;
If ſtill the handle of your bruſh be ſtrong,
Sweep old Cadmean Thebes away;
Plunge it in the depth profound of the iſle beſpangled ſea."
PP. 61, 62.

To

To this *extravagant* production are ſubjoined ſome learned and ingenious annotations. At P. 105, the author remarks:

"Had Mr. B., even in the days of Piſiſtratus, been imported from Egypt into Athens, and ventured to dictate his Trojan doubts to an amanuenſis, the latter might with reaſon have alarmed the Amphictyonic Council, and the former would probably have undergone the fate of Zoilus or Diphidas. But in theſe days, when poetic fiction is not religion, why ſhould Mr. B. be ſo rudely handled by a critic for claſſic doubts, harmleſs in their conſequences; and, in their illuſtration, entertaining and inſtructive? It would, methinks, have been an unpardonable omiſſion in Mr. B. if he had not, after ſo unprovoked an attack, performed as Swift ſays, the due diſcourſe expoſtulatory with my Lords the critics. I could have wiſhed that the B. C. had reviewed the work of the two diſputants with all the prudent calmneſs becoming his profeſſion. The claſſic controverſy might then have been attended with no worſe effects than a Carmen Amabœum ſung by Roman Improviſatori; we ſhould have had ſome courteſies, ſome complaiſance, ſome pleaſant incidents, ſome *mutua convicia*, the gradual reconcilement, and the parting good friends. Even yet, if Mr. Morritt replies to Mr. B. I truſt that he will not loſe ſight of the mildneſs of a true ſcholar. I ſhall be very ſorry to ſee him ſo far influenced by any man, as to ſtalk forth, at this ſtage of the controverſy, with the boaſts of a Salmaſius; or to repeat the B. C.'s fears of the dreadful conſequences of Mr. B.'s Egyptian hints, his fears for poor chronology, hiſtory, and I had almoſt ſaid, for revelation."

There are many points in the controverſy between Bryant and Morritt, which might be turned into ridicule with very good effect; but the anonymous writer before us has more learning than wit, more fancy than judgment. He poſſeſſes the *ear* of a poet; but we are ſorry to witneſs ſuch a waſte of fine ſyllabic harmony.

ART. X. *Letters on the Iriſh Nation: written during a Viſit to that Kingdom, in the Autumn of the Year* 1799. By George Cooper, Eſq. Small 8vo. PP. 201. White. 1800.

MR. Cooper availed himſelf of the leiſure afforded him by the long vacation in 1799, to enjoy a little relaxation from legal ſtudies, and to make an excurſion to Ireland, with the intent to ſatisfy himſelf reſpecting ſome objects of the utmoſt importance to that country, in a religious, moral, and political point of view. The time which he devoted to this purpoſe, was certainly very inadequate to its accompliſhment, particularly when we recollect the agitated ſtate of the

country at that period; and though we have evident proof that his exertions were great to obtain every poſſible information, we are wholly at a loſs to conceive by what rule or meaſure, he decided on the truth and accuracy of the contradictory intelligence which he muſt have received in the courſe of his enquiries, from the different ſects and parties, at a time, when all their paſſions and prejudices were at work, and when, from the recent convulſions, they were naturally irritated againſt each other in an extraordinary degree, when we find, that even thoſe perſons who have long reſided in the country, and who have made its religious and political inſtitutions, with their effects on the morals, the manners, and the diſpoſition of the people, their peculiar ſtudy, differ moſt eſſentially in their concluſions, reſpecting the cauſe of exiſting evils, and the remedies to be applied to them; how can it be expected that a foreigner, during a ſhort viſit of a few weeks, however earneſt his deſire, however ardent his zeal, however aſſiduous his enquiries, for the eſtabliſhment of truth, can acquire the ability to communicate to the public any thing more than partial facts, and haſty inferences, the almoſt unavoidable reſult of a neceſſarily limited and ſuperficial inveſtigation? Many *ſuch* facts, and many *ſuch* inferences are certainly to be found in theſe pages, but the author has ſpoken of them with ſo much modeſty in his "Introduction," that we ſhall dwell no longer on them than our duty requires.

The character of the Iriſh is ably pourtrayed, but when the author calls "that heroic courage which has long *adorned* the people of this country;" "the moſt ſplendid of *all virtues*," we are equally at a loſs to reconcile this deſcription of courage, with *our own* idea of it, as reſulting full as much, if not more, from *phyſical* than from *moral* cauſes, and with *his* definition of *virtue*, "*paſſion diſciplined by reaſon and habit*;" or Ariſtotle's, which he adopts, "*reflecting appetite*" and "*impaſſioned intellect.*" (P. 51) Nor can we well conceive how he can ſo characterize the courage of the Iriſh, when he tells us that, "it is too much *influenced by paſſion, and too little by the cool dictates of reaſon and reflection*," and that it partakes "more of towering phrenſy and diſtraction," than of juſtice or wiſdom; (P. 18, 19) which is utterly incompatible with his own ideas of *virtue!* We could point out ſome other contradictions in this part of the book of a ſimilar nature; but we forbear.

Mr. Cooper gives a decided preference to the *Iriſh* over the *Engliſh* orators. "The warmth and energy of the Iriſh character greatly tends to form the true orator. It gives him that empaſſioned ſtyle of declamation which is of the very eſſence of real eloquence. All high eloquence muſt flow from paſſion.

paſſion. There is a coldneſs and torpor in the Engliſh character, a dull, tame, ſluggiſhneſs in the nation, which is incompatible with true oratory. *We have never produced ſuch ſpeakers as Flood and Curran.*" As Mr. Cooper does not define *real eloquence* and *true oratory* we can only oppoſe our diſſent to his aſſertion. That we never *have* produced ſuch an orator as Mr. *Curran*, we readily admit, and, for the honour of our country, we heartily wiſh, that we never *may*. We all remember the effect of Mr. Flood's eloquence in the Britiſh Houſe of Commons; but we feel diſpoſed to doubt, whether our author ever heard the ſpeeches of Mr. Pitt and Mr. Fox.

Many of the author's obſervations reſpecting government are juſt and judicious, but we are not ſure that we always clearly comprehend his meaning.

" From the writings of Ariſtotle, he ſays, we are taught to conſider the origin of government, not as the work of art or of intellect, much leſs as the reſult of contract; but as the conſequence of a natural inſtinctive impulſe towards comfort, convenience, and ſecurity. Government was not made, created or covenanted about, but aroſe out of human nature. It is coeval with ſociety, and ſociety is coeval with man. Laws, indeed, which were afterwards added, are artificial aids and contrivances to prop and ſupport government. They thwart, controul, and ſubject the paſſions of individuals, in order to prevent their injuring ſociety. But the origin of political ſociety is totally diſtinct. It was dictated by nature, and cheriſhed by a conviction and ſenſation of its utility. That ſame principle of general convenience which, for the well-being of mankind, neceſſarily gave riſe to government, ſtill holds it together, and muſt ever continue to do ſo. Utility is thus the moral principle upon which the obedience of citizens and the protection of magiſtrates reſt. It was nature which eſtabliſhed the ſubordinations of ſervant to maſter, of family to father, and of wife to huſband. Theſe three branches of domeſtic economy are the germe of all government: *Principium Urbis et quaſi Seminarium Reipublicæ* *"

To us, we confeſs, this alledged diſtinction between the *origin of government* and the *origin of political ſociety* is unintelligible. If government " aroſe out of human nature," and political ſociety was " dictated by nature," where the *total diſtinction* between the *origin* of the two is to be diſcovered, we profeſs our utter inability to conceive. In fact Mr. Cooper does not appear to have well-digeſted his ideas on the important ſubject of the origin of government and the nature of political ſociety; and we, therefore, recommend to his ſerious attention, the admirable tract of Mr. Whitaker on this

* " See Cicero's Offices, b. i. c. 17."

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ſubject, and the four letters to the quiet good Senſe of the People of England attributed to Mr. Reeves. From theſe laſt, particularly, he will derive much uſeful and neceſſary information, reſpecting thoſe political *checks*, *balances*, and *controuls*, on which he dwells with ſo much delight.

In the letter "on the religious differences of the Iriſh," the author profeſſes himſelf an advocate "for that univerſal toleration which is every day gaining partiſans, and which looks to *the removal of all religious diſtinctions in ſociety*;" in other words, to the deſtruction of all religious eſtabliſhments! This, it muſt be confeſſed, is a curious ſpecies of *toleration*, and neither Dr. PRIESTLY nor the ABBE SIEYES could have given a more *liberal* definition of it. We are aſtoniſhed that a man of Mr. Cooper's good ſenſe and good intentions can be thus led away by the abſurd and miſchievous principles of our modern ſpiritual levellers. Mr. Fox's *radical reform* in the ſtate would not produce more fatal conſequences than the *radical reform* in the church of which Mr. C. here ſtands forth as an advocate. The arguments urged in ſupport of the abolition of all *teſts* are alike deſtitute of knowledge and of weight, and have moreover been confuted a thouſand times. What can be more flimſy, more ſuperficial, more *common-place*, than the following remarks?

"Let it not be inſinuated, that the defence of the conſtitution is connected with that of the eccleſiaſtical eſtabliſhment. It is not only a libel on the Proteſtant religion to aſſert that it is maintained by any thing but its own evidences, truth and merits; but it is alſo unfair to infer that it will be endangered by an equitable toleration of other religions. It would rather ſeem to add to its ſecurity, by removing all grounds of reſentment againſt it. For it is an eternal truth, that every religion which is perſecuted becomes itſelf perſecuting. As ſoon as by ſome accidental turn it ariſes from depreſſion, it attacks the religion which perſecutes it, not as a religion but as a tyranny. The ſecurity of every religion depends therefore, in a great meaſure, on its toleration of other religions; for it then never fails of meeting with a return of the like mildneſs and indulgence."

The author here falls into the common, but groſs, error of confounding *toleration* with *encouragement*; and has not the ability to deſcry any medium between *encouragement* and *perſecution*. In the ſame ſpirit, Mr. C. ſtigmatizes *tithes* as *oppreſſive* in England, and as *tyrannical* in Ireland; but ſuch looſe and vague declamation is only worthy of being noticed for the purpoſe of marking its fallacy and its folly.

Where the author learnt that Great Britain, "inſtead of being frequently obliged as formerly to have recourſe to other nations

nations for ſupport, is now the granary of the world," it is not poſſible for us to tell. We believe the fact to be, though probably not to the extent to which Mr. Middleton has carried it, that the growth of the kingdom is, at all times, inadequate to its conſumption.

His ſentiments on the ſubject of the union are more corrreſpondent with our own, than his opinions on any of the topics to which we have briefly adverted. Having, therefore, hitherto ſelected paſſages only deſerving of reproof (and we could eaſily have increaſed the number of ſuch paſſages), we ſhall now with pleaſure tranſcribe his concluding reflections, which are entitled to approbation and praiſe.

" I have taken ſome pains to collect the ſentiments of the people of Ireland upon the ſubject of this propoſed Union. I am happy to find a great majority in favour of it. The catholics are decided friends and ſupporters of the meaſure, in ſpite of the remonſtrances of a few diſcontented individuals who aſſume the voice of the whole Catholic body. I have had many opportunities, ſince I have been in Ireland, of aſcertaining this fact. In travelling through the ſouth eaſt of the country, the ſpot where the rebellion moſt raged, I had frequent opportunities of hearing the ſentiments of the peaſantry of Wicklow and Wexford on the ſtate of affairs. They all profeſs as much hatred now againſt thoſe men who inſtigated them to take up arms, as they formerly did againſt the Proteſtant ariſtocracy of the country. It ſeems alſo to be their unanimous opinion, that an Union holds out the proſpect of effectual relief to them.

" The chief oppoſition to the meaſure will be that of the capital. The people of Dublin are generally inimical to it, from motives of intereſt and pride. Some of them conſider that the commercial greatneſs of the city will be ſoon eclipſed by Cork and Waterford, which are more advantageouſly ſituated for trade, and enjoy better harbours. But the intereſt of Dublin muſt give way to that of the kingdom at large. This is ſuppoſing that it really will ſuffer in the event of an Union, which however is by no means a point agreed on by all parties.

" As for that oppoſition which may ariſe from the pride and vanity of any part of the Iriſh nation, it would be abſurd that it ſhould ſtand in the way of the meaſure. Triſling points of honour ſhould not keep us aſunder, but rather in their adjuſtment conjoin us ſtill more cloſely together. They ſhould not form obſtacles to an Union, but, as it were, claſps and hinges to it. They ſhould conſtitute a contignation which will link the two edifices together.

" I do confeſs, my dear friend, that I look forward with peculiar pleaſure to this meaſure, which ſhall unite the hitherto diſcordant members of our political greatneſs; which ſhall unite all ranks of men, and rally them round the throne. If an army ſhould be under the command of one general, *à fortiori*, ſhould two nations under ſuch

circumſtances

circumſtances as Great Britain and Ireland be under the full command of one entire ſovereign authority. Ireland is the right arm of our empire. But now it ſeems as if the two hands, deſigned by nature for reciprocal aſſiſtance and co-operation, were continually impeding and baffling each other; as unfortunate as if the two feet ſhould entangle and trip up the natural body. We cannot both proſper under a divided government. It would be equally poſſible (or rather impoſſible) for the human body, though compoſed of different members, whoſe offices are different, to be *therefore* governed by the influence of more than one mind. We muſt be firmly interwoven and knit together in a bond of connection, which ſhall be broad, comprehenſive, and indiſſoluble. We ſhall then poſſeſs all that combination, and all that oppoſition of intereſts; all that action and counter-action which in the political as well as in the natural world, from the reciprocal ſtruggle of diſcordant powers, draws out the harmony of the univerſe.

"This maſter-piece of politics, which was the darling project of the illuſtrious Lord Chatham, will be carried into execution by his ſtill greater ſon and ſucceſſor. He is an able, vigorous, and well informed ſtateſman. If to the ſalvation of the political exiſtence of Europe, which he promiſes to effect, any freſh glory can be added, or any freſh laurels be gained, it will reſult from this meaſure of an Union. The alliance of the three kingdoms, of England, Scotland, and Ireland, will be then firm, when their purſuits and averſions are invariably directed towards the ſame objects. We ſhall be then all equally ſheltered under the canopy of a common cauſe. Our connection will be then cloſe and indiſſoluble; a conſolidation of force, which ſhall combine us with a degree of coheſion and firmneſs, before unknown, into one mighty body, informed by one ſoul. Our reciprocal intereſts will reſt on the firm pillars of Juſtice, Religion, Council, and Treaſure. National and local diſtinctions, prejudices and grievances will be removed; no ſtings of reſentment will be left to rankle in the hearts of a ſuffering party; all will be melted and blended into one great people, and then, at length, ſhall we be able to exclaim with joy and triumph on both ſides of the Iriſh ſea—CUNCTI GENS SUMUS UNA!"

ART. XI. *An account of a Voyage in ſearch of La Pérouſe, undertaken by order of the Conſtituent Aſſembly of France, and performed in the Years* 1791, 1792, *and* 1793, *in the Recherche and Eſpérance, Ships of War, under the command of Rear-Admiral Bruni D'Entrecaſteaux.* Tranſlated from the French of M. Labillardière, Correſpondent of the ci-devant Academy of Sciences, Member of the Society of Natural Hiſtory of Paris, and one of the Naturaliſts attached to the Expedition. 2 Vols. 8vo. PP. 986. With a Quarto Volume of Plates. 1l. 11s. 6d. Debrett. 1800.

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WE gave our opinion of the merits of this work, in the Appendix to our ſixth volume, P. 510, and, though the tranſlator of the edition before us is entitled to praiſe for the fidelity and ability which he has diſplayed in the execution of his taſk, more particularly in the only uſeful and intereſting parts of it, thoſe which relate to Natural Hiſtory and to navigation, we have not found the ſmalleſt reaſon for changing that opinion. The dedication, and tranſlator's preface are well-written; the former, containing a tribute of juſtice, to a moſt deſerving character, we ſhall extract.

" To the Right Honourable Sir JOSEPH BANKS, Bart., K. B.
Preſident of the Royal Society, &c. &c. &c.

" SIR,

" When I conſider the obligation which you have conferred on the author of the ' Account of the Voyage in ſearch of La Pérouſe,' I cannot, as the tranſlator of his work, reſiſt the inclination I feel, to pay you that tribute of applauſe to which you have ſo juſt a claim. The ſciences, to the improvement of which you have not only devoted your days, but, in the prime of life, ſacrificed your eaſe and comfort, have now to acknowledge your having been inſtrumental in affording M. Labillardière an opportunity of enriching natural hiſtory with a deſcription of the ſpecimens which he collected during his voyage with Admiral D'Entrecaſteaux.

" In theſe volumes you will, no doubt, Sir, find many objects which have before attracted your notice in the courſe of your circumnavigation of the globe; but among the plants here deſcribed, you will meet with ſeveral of new genera and ſpecies, or at leaſt which appear not to have hitherto fallen under the obſervation of any naturaliſt. Of theſe I have endeavoured to convey, to the Engliſh botanical reader, an accurate idea: and it will be no ſmall gratification to me to learn, that my humble attempts, in this reſpect, have not been unattended with ſucceſs; and that, upon the whole, my tranſlation has proved a faithful picture of the original, and not altogether undeſerving of the approbation of one, who has ſo fully exemplified the truth of Dr. Hawkeſworth's remark in his Introduction to Cook's Firſt Voyage: 'It is fortunate for mankind, when wealth and ſcience, and a ſtrong inclination to exert the powers of both for purpoſes of public benefit, unite in the ſame perſon.'

I have the honour to be,
With great reſpect,
SIR,
Your moſt obedient and
moſt humble ſervant,

London, May 2, 1800. THE TRANSLATOR.

In his preface the tranſlator certainly eſtimates much too highly the abilities of his author, and gives to his book a character which, unqueſtionably, it does not deſerve; at leaſt,

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if it do deſerve it, our apprehenſion muſt be uncommonly dull, for we have not been able to diſcover any of thoſe "*lively pictures* of the moſt intereſting productions of the creation" with which, we are told, it *abounds*. A fact is here ſtated, which ought to have come from the author himſelf, who has indeed noticed it, but not in the manner in which it ought to have been noticed by him.

"On the 12th of March, 1786, M. Labillardière arrived at Paris from the Iſle of France, and finding his collection of ſpecimens of natural hiſtory in the poſſeſſion of the Britiſh government, he urged the perſons exerciſing the government of France to claim them; this application being warmly ſeconded by Sir Joſeph Banks, they were delivered up with the moſt ſcrupulous exactneſs, and in a manner that reflects the higheſt honour on the perſons immediately concerned, and, with all the other papers, charts, plans, &c. tranſmitted to Paris in Auguſt 1796."*

As many of our readers may be unacquainted with the nautical practice of chriſtening every perſon on board the ſhip, who croſſes the line for the firſt time, we ſhall tranſcribe the tranſlator's account of it, as practiſed on board of Engliſh men of war.

"It may not be unintereſting to ſome readers to have a more particular account of this ceremony, as practiſed on board of Engliſh men of war. Whenever a ſhip croſſes the line or the tropics, one of the ſeamen, who is ſuppoſed to be 'a fellow of infinite jeſt,' being dreſſed in a whimſical manner to repreſent Neptune, goes over the bows, and, through a ſpeaking trumpet, hails the ſhip, aſking her name: that of her commander; whence ſhe came; and whither ſhe is bound? Theſe queſtions being reſolved, he riſes majeſtically from the briny waves, and wielding his trident, comes on the forecaſtle, accompanied by his conſort, who is perſonated by another ſeamen, alſo fantaſtically attired. Being ſeated in his car (which is previouſly prepared, and is generally compoſed of a half-tub fixed on a grating, laſhed to capſtern bars), he is borne on the ſhoulders of his ſuite, and carried in proceſſion from the forecaſtle to the quarter-deck. The watery god there welcomes the captain to his dominions, and expreſſes a hope that he will have no objection to his levying among the officers and people who have never before viſited them, his accuſtomed tribute, which conſiſts of a ſhilling each from the men, and a preſent in liquor from the officers. Such of the ſhip's company as are unable to pay this tri-

* "So exact were Miniſters in their compliance with this application, that the Board of Admiralty ordered a Lieutenant of the navy to be ſent to Havre in a flag of truce, with the twenty-one caſes which contained M. Labillardière's collections, and which had previouſly been in the care of Sir Joſeph Banks."

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bute, are obliged to ſubmit to the penalty of being ſhaved, in order to be in a condition to be preſented to his aquatic majeſty. This ceremony is performed in the following manner: the novice being ſeated over a large tub of ſalt water, in lieu of a lather of ſoap, his chin is beſmeared with tar, and a piece of ruſty iron hoop ſupplies the place of a razor. The operation is terminated by the inſolvent tributary undergoing firſt a ducking in the tub over which he ſits, and afterwards a copious ablution of ſalt-water from Neptune's attendant Tritons. It is almoſt unneceſſary to add, that the reſt of the day is pent in the ſort of conviviality congenial to the diſpoſition of Britiſh tars." T.

The tranſlator has very judiciouſly prefixed to his work an index of the articles of Natural Hiſtory which occur in the courſe of it, containing their Linnæan or other ſcientific name, with the correſponding Engliſh or other name by which they are moſt commonly known. The plates are well executed, and are much ſuperior, not only to thoſe which accompany the original, but to the plates annexed to the quarto edition of the Engliſh tranſlation.

CHEMISTRY, MEDICINE, *&c.*

ART. XII. *A Short Introduction to the Knowledge of Gaseous Bodies.* By Dr. A. N. Scherer, Profeſſor of Chemiſtry, and Counſellor of Mines to his Serene Highneſs the Duke of Saxe Weimar. Tranſlated from the German. 8vo. Treppas and Hatchard. London. And Manners and Miller. Edinburgh. 1800.

DR. SCHERER, the ſame gentleman, we ſuppoſe, who a few years ago viſited this country, and who publiſhed in the Annales de Chimie a ſhort view of the ſtate of Chemiſtry in Britain, was appointed in 1798 public lecturer on chemiſtry by the Duke of Saxe-Weimar. The treatiſe here preſented to the public, in an Engliſh dreſs, contains the heads of his lectures, and was publiſhed, he tells us, merely to ſerve as a text book to his pupils. In that view it may be a very uſeful book; but we are afraid it cannot be of much ſervice to the world at large. The heads or propoſitions are extremely ſhort and not always expreſſed with clearneſs and preciſion: they muſt, therefore, prove not only unſatisfactory, but even unintelligible to thoſe who are not already acquainted with Chemiſtry; and thoſe, who are acquainted with the ſcience, will find very little new either in matter or arrangement.

The treatiſe conſiſts of an introduction and five ſections. The introduction contains what the author calls a *ſynoptual view of the principal theorems in chemiſtry*, which we find to be neither more nor less

less than a definition of chemistry, and a catalogue of all the substances which are at present considered as simple. "Chemistry," he tells us, "is employed upon the examination of the component parts of natural bodies. Component or constituent parts of a compound body, are particles, whose properties neither resemble each other, nor the properties of the mass from which they were derived. They are considered as heterogeneous, when united, so that the whole appears uniform. They form mixtures, otherwise heaps." From this definition, though we by no means pretend to understand it fully, we may gather that by *component* part the author means *simple substance*. In his opinion, then, the subject of chemistry is to ascertain the simple substances which compose bodies. This is, undoubtedly, *one* object of chemistry, but by no means the whole object nor even the most important object, as we have upon former occasions very particularly specified.

Undecompounded substances are divided by our author into two classes, those perceptible by the senses, and those not perceptible by the senses. We do not see the propriety of this division. If by *substance* be meant the *substantial substratum* (if we may be allowed the expression) of metaphysicians, no substance whatever is perceptible by our senses; but if by substance be meant the *constant combination of certain properties*, then all *substances* must be perceptible by our senses, otherwise we can have no knowledge of them at all. We would have supposed that by *senses* the author meant merely the sense of seeing, had he not included *carbon* among imperceptible substances; which surely is a substance that can be both seen and felt if the *diamond* be pure carbon, as we have reason to believe.

In emulation of Vauquelin and Fourcroy he has placed lime, borytes and strontion among the alkalies. The truth is, that the earths and alkalies run into each other so imperceptibly, that it is scarcely possible to draw a well-marked line of separation, though those at the greatest distance from the middle possess properties very different from each other. Perhaps it would be better to include all under one common name. Among the names of the earths we find the word *talc*, evidently instead of magnesia. Surely this must be a mistake either of the author or his translator. He never could intend to substitute *talc*, which has a very different meaning, for *magnesia*, a word to which no objection has ever been made.

The *first section* has the following very extraordinary title; *Consideration of gases in general*. "By the word gas," says the author, "we distinguish every permanent elastic fluid, which possesses gravity, is colourless, transparent, invisible, and which can be included in vessels." It is not true, that every gas is colourless and invisible; for oxy-muriatic acid gas has a *yellow colour*, and is therefore *visible*. If the author says that this is not a gas, because a cold of 32° Fahr. condenses it; then he must affirm that ammoniacal gas, and all the acid gases, are not gases, for they also are condensible at a very low temperature; and, perhaps, there is a temperature at which every gas is condensed. "Substances," he says, "are converted into

gases

gases by those operations which promote the disengagement of heat. By the terms heat and cold we express certain sensations well known. The former denotes the presence of heat, the latter its absence." *Heat* then, according to our author, is a *sensation*: it denotes the presence of *heat*, that is, according to his own definition, the presence of a *sensation*; and the *disengagement* of this *sensation* occasions the conversion of bodies into gases. Œdipus himself could not unriddle these mysteries. Who is to blame here, the author or his translator?

Next follow the *laws agreeably to which the phenomena of heat are manifested.* These we must pass over. We should appear cruelly severe were we to examine them closely. He confounds the *capacity of bodies for heat* with the *latent heat* of Dr. Black, not to mention the perpetual violation of his own definition of heat. This section is concluded with a list of all the gases known.

The *second section* is entitled, *Of the Decomposition of atmospherical Air, and the Examinations therewith connected.* The plan of this section seems to us to be borrowed from the article *Air* in the *Encyclopædie Methodique*, written by Mr. Guyton de Morveau, which we suppose the author follows in his lectures. He first enumerates the phenomena of combustion, from which he deduces his proofs, that air is composed of oxygen and azotic gases; then he gives a list of the properties, first of oxygen gas, and then of azotic gas. He concludes the section with an account of the nature of acids, and particularly of nitric acid. In his account of acids the following very extraordinary paragraph occurs.

"The radicals of acids combine with the acidifying principle or oxygen in various proportions. If the union of both substances be such as to produce *a true chemical compound*, the acid is said to be perfect; in the contrary case it is considered as imperfect. The former is now generally distinguished by the syllabic inflection *ic*, and the latter by *ous*: thus we have the nitr*ic* acid and the nitr*ous* acid, the acet*ic* acid and the acet*ous* acid, &c." So that the sulphurous, nitrous, phosphorous, acetous, and the other unfortunate acids that end in *ous* are not chemical compounds but mere mixtures. This is a discovery which has escaped the sagacity of all other chemists. What fools Bergman and Guyton were to spend so much time about the affinities of mere mixtures! How idle was it in Fourcroy and Vauquelin to write so long a paper about the properties of that mixture called sulphurous acid! *Sed facilis rigidi cuivis censura cachinni.* Perhaps the fault may lie in the translation.

In the 62d page we have an account of the preparation and properties of *nitrous acid gas*, from which it is evident that the gas treated of is the *dephlogisticated nitrous gas* of Priestley, or the *gaseous oxide of azot* of Davy, or what we would rather name *subnitrous gas*. Surely *nitrous acid gas* is an improper name, and must mislead.

The third section is entitled *Examination of the adventitious parts of atmospheric air.* These are carbonic acid gas and water. There is a short account of the composition, preparation, and properties of carbonic acid gas, of the decomposition and composition of water,

and of the properties of hydrogen gas. The section concludes with a remark or two concerning detonation and gunpowder. In page 71, of this section, we have the following note of the translator.

"The proportion of carbonic acid in the atmosphere, near the surface of the earth, is generally about two in the hundred, but in higher regions it is far more *abundantly*; for Messrs. Garnerin and Beauvais having ascended in an air balloon and filled a jar with atmospherical air at the distance of about 4000 feet above the surface of the earth, Mr. Humbolt, who analysed it, found it to be about five degrees more impure than the air of the earth's surface." We do not recollect the fact precisely; but it is clear from the account here given that the translator must have mistaken the result of the experiment. Humbolt's aim, all along, was to demonstrate that the proportion of oxygen in air varies, and consequently also the proportion of azotic gas. He can only mean, in this instance, that the proportion of azotic gas was 5° greater than the mean. To suppose 0.05 of carbonic acid gas at that height is contrary to the very nature of the thing. Carbonic acid gas is heavier than air, and cannot therefore rise in it except by combination.

The *fourth section* contains an account of *compound inflammable gases*, namely, carbonated hydrogen gas, phosphorated hydrogen gas, sulphurated hydrogen gas, and ammoniacal gas. In P. 87, there is an account of the *general law of deoxigenation*, as the author calls it, but we do not precisely understand it. Then follows a very concise account of compound acids (*acids composed of more than two ingredients*), of spirits of wine, organized bodies, respiration. Several of his propositions appear to us inaccurate; but it would take up too much time to examine them separately.

The *fifth section* treats of acid gases; sulphurous acid gas, phosphorous acid gas, muriatic acid gas, oxy-muriatic acid gas, fluoric acid gas. The section terminates with a sentence on bleaching, and two sentences on aqua regia or nitro-muriatic acid.

Such are the contents of the treatise before us. We have no doubt that our author, by detailing at full length the particulars comprehended under these out-lines, will make his course of lectures both entertaining and instructive; and that much of what we consider as mistake or inaccurate arrangement, may assume that appearance to us merely because we see but imperfectly into the author's plan. We are no strangers to the zeal with which he has prosecuted the study of chemistry, nor to the obligations which the learned world lie under for his laborious undertakings. The translator has prefixed a short, but distinct, account of the history of chemistry. He has, in general, followed Dr. Pearson's mode of writing the chemical terms, though not implicitly.

ART. XIII. *A Translation of the New Chemical Nomenclature proposed by Guyton, Lavoisier, Berthollet, and Fourcroy; with Explanations, Additions, and Alterations: To which are subjoined Tables of single elective Attractions, Tables of Chemical Symbols, Tables of the precise Forces of Chemical Attractions; and Schemes and Explanations of*

of Cases of single and double elective Attractions. Second Edition enlarged and corrected. By Dr. George Pearson. 4to. 14s. Johnson. London. 1799.

NONE of our readers can be ignorant of the eagerness with which the science of chemistry has been cultivated during the last thirty years, of the unparalleled increase of chemical knowledge during that period, and of the violent disputes which so long divided the chemical philosophers into two parties. Mr. Lavoisier distinguished himself particularly during that period; and, as appears from his early productions, from the letters of Macquer which Morveau published, and from the whole of his subsequent conduct, he formed very early the plan of systematizing and arranging the chemical phenomena. While the philosophers of Britain and Sweden were employed in discovering new facts, he occupied his time in repeating their experiments, in arranging their discoveries, and in comparing them with each other, and with the established opinions. This enabled him gradually to perceive the weak parts of the then received theory, and to discover where it was unsupported by proper proofs, or contradicted by newly discovered facts. He turned the whole bent of his mind towards examining these parts in order, if possible, to remedy them; and luckily for him discoveries poured in from every quarter, in such numbers, that his task was greatly facilitated, and he was enabled much sooner than could have been expected to establish the truth of the following general fact. *During the act of combustion oxygen combines with the burning body.* This fact was his grand discovery, and the basis on which he rested his reputation.

The law which he thus established was diametrically opposite to what had formerly been considered as a chemical axiom, that *during every combustion phlogiston makes its escape from the burning body.* This naturally occasioned a very violent struggle between him and the whole body of chemists, who were unwilling to relinquish at once what they had all along considered as an axiom. Lavoisier foresaw this dispute, and therefore proceeded with more caution and concealed his opinions longer than he otherwise would have done. Bayen had proved that metals during combustion absorb oxygen; Scheele had done the same thing respecting hydrogen; and Lavoisier himself respecting sulphur, phosphorus, and charcoal. Priestley and Scheele had proved that no combustion can take place without oxygen; and Scheele had shewn that oxygen always disappears during combustion. These facts served him for a basis, and he proceeded slowly to ascertain the same thing with regard to oils, alcohol, &c. His patience and perseverance in making experiments, the completeness of his apparatus, and the rigid accuracy of his reasoning, soon drew the attention of philosophers and secured their respect.

For some time, however, he stood alone, no man having the boldness to subscribe this new axiom and renounce an opinion which was reckoned next to self-evident. At last Berthollet solemnly

declared himself a convert, and thus threw into Lavoisier's scale that inexhaustible fund of ingenuity and acuteness of which he was master, and that weight which his brilliant discoveries naturally gave him. From that moment Lavoisier used the language of a conqueror. Fourcroy next joined the party, and, in 1787, their respectability was almost doubled by the coming over of Guyton de Morveau to their side. They were now absolute masters of the academy of sciences, as they had been joined by La Place, Condorcet, and the rest of the mathematicians; and of the Encyclopædie, the chemical part of which was in the hands of Morveau. To propagate their opinions still more rapidly they began a new journal under the title of the *Annales de Chimie*.

Mr. Lavoisier, whose views seem gradually to have enlarged with his success, wished now to appear to the world not merely as a founder of a system, but as the *sole* founder of it; and in order to accomplish this darling plan he stooped to arts which were certainly unworthy of him. To make it palatable to his own countrymen, he called his system the French system, and constantly associated his own name with those of Berthollet, Fourcroy, Morveau, &c. well knowing, that if he ultimately triumphed the world would readily give him credit for the whole, as has actually been the case.

Luckily for his plans Bergman and Scheele, who had furnished him with the most valuable facts and who had first introduced accuracy into chemistry, were dead: Macquer, whose reputation might have obstructed the progress of his opinions in France, was also dead: Priestley, who had made so many brilliant discoveries respecting the gases, had been at no pains to make himself thoroughly acquainted with the whole of the science; his opposition therefore could not be of much weight. The only antagonist that he had to fear was Dr. Black of Edinburgh; that illustrious philosopher was the discoverer of a new fact as general as that discovered by Lavoisier, as important, as necessary for explaining the theory of combustion, and consequently contributing as much towards the establishing of the new theory. This new fact is, that *every change from solidity to fluidity, or from fluidity to the state of gas, is occasioned by the combination of a quantity of heat with the body changed; and vice versa.* Dr. Black ought, therefore, naturally to have got as much credit as Lavoisier, and to have been considered as the joint author of the new system, and he was still alive to assert his claim.

To prevent this two plans were fallen upon by the French chemist, both of which, owing to the bad state of Dr. Black's health, completely succeeded. Lavoisier wrote to Black, paid him the highest compliments, called him his master, the patriarch, and founder of the new chemistry, and told him, that he intended to visit Edinburgh on purpose to become his pupil. The bait took. Dr. Black naturally wrote him a polite answer, spoke highly of his discoveries, and told him that he had embraced them, and that he was teaching *his new system*. This letter was all that Lavoisier wanted. He begged to be allowed to publish it; but Dr. Black,

who

who saw his aim, refused this. He then requested that it might, at least, be registered in the records of the academy, to which the British philosopher, not aware of the consequence, readily assented. It was a law in the academy, that every thing in the records might be published whenever the secretary thought proper. Accordingly the letter was published the very next month, and thus Dr. Black was made to appear in the eyes of the public not as the joint author of the new system, but as adopting a system which had been wholly constructed by Lavoisier. He felt indignant at the treatment; but his health did not permit him to resent it. We believe he did begin to write, but the exertion threw him into a fever, and he was obliged to conquer his feelings and relinquish the pen. The other plan of Lavoisier and his associates was no less effectual.

The language of chemistry was exceedingly inaccurate, and had been loudly complained of by the most eminent chemists. Bergman had proposed a reform, and Morveau had actually made one. But these changes were partial and had not been generally adopted. It appeared to Lavoisier, and his friends, that it might be practicable to form a *new Nomenclature*, entirely conformable to their own system. It would be sanctioned by the academy, it would receive weight from their reputation which was completely established, it would receive currency from their writings and from the journals which they edited, and which circulated very generally over Europe. There was, therefore, reason to hope for its being generally embraced, especially as it was really wanted, provided they could succeed in making it greatly superior to the old language. If it did succeed, by being associated with the new system and accommodated to it, by being made by themselves and called their nomenclature, they considered themselves as certain of securing the whole merit of the reputation; and the event has answered their expectation. We now hear of nothing but the new French Nomenclature and the new French system; and, indeed, the French chemists have gradually assumed the tone of dictators. The chemists of other nations, particularly in Germany and Britain, have, indeed, resented this conduct as might naturally have been expected. Some opposed the new system altogether as Priestley; others rejected the Nomenclature as Kirwan; while others, as Cavendish, have apparently relinquished the study of chemistry. We approve most of those who, like Klaproth and Pearson, have adopted the system and Nomenclature too, but without slavishly submitting to either.

We flatter ourselves that this account of the origin of the New Nomenclature, of which the present publication is a translation, will not be deemed superfluous by our readers. Though the translation was published before, yet it has now undergone as many alterations and received so many additions that it may be considered as a new work. We shall, therefore, follow the celebrated author, without ceremony, through his critical remarks on the French Nomenclature, and give our opinion concerning the propriety of the alterations which he proposes. We approve highly of the

manner in which he has conducted himself throughout, and though we may differ from him in a few trifling particulars, we trust he will receive our remarks in good part and believe what is really the case, that we mean merely to begin that discussion concerning his *provisional* alterations which he himself has solicited, and if we are mistaken no person is better qualified to set us right than Dr. Pearson himself, who has enriched the science of chemistry with several very important discoveries, and whose writings display a degree of learning and acuteness that does him the greatest honour.

We must acknowledge at the very outset that we do not see the propriety of some of the rules, which the framers of the Nomenclature have laid down. Chemical words are of two kinds, *specific* and *general*. *Gold*, *lime*, *oxygen* are *specific* words; *metal*, *oxide*, *sulphat* are *general*, including under them a great many specific things. Specific names are of two kinds, either they denote *simple* substances, that is, not yet decompounded (which is all that we can mean by simple) or they denote *compound* substances. The authors of the New Nomenclature have laid it down as a rule to denote the first of these kinds, if possible, by a name indicating the most important chemical property of the substances; and to name the second kind from their composition. We see no objection to the first of these rules when a new word is required at any rate. But we object, *in toto*, to the reason assigned for it by our Nomenclature-makers, which is that the word may, upon all occasions, suggest the property from which the substance has received its name. This reason has opened a door for the objections of etymologists and philologists to enter, and their objections are without number. We appeal to every person whether any specific name, let its origin be what you please, ever suggests any thing to us, provided it be familiar to us, but the substance itself of which it is the symbol. Does the word *molybdena*, for instance, ever suggest to the mind of the chemist, the idea of lead? Yet every smatterer in Greek knows that lead is its original meaning. All specific names are, in fact, mere symbols, and ought to be mere symbols, and to suggest nothing but the substance for which they stand. The great rule, therefore, in imposing specific names ought to be to chuse a word which cannot be confounded with any other, which suits the language, and which is of such a nature that it will readily adapt itself to all the purposes for which it may be used.

As to the second rule, which refers to the names of compound substances, the framers of the Nomenclature seem to have understood it perfectly; but its meaning has apparently escaped the whole of those who have criticised the New Nomenclature. Specific words are of two kinds; some denote substances agreeing in so many particulars that they may be all included under one *general word*, representing them all indifferently. Thus *lime*, *magnesia*, *baryte*, may be all included under the general word *earth*. Other specific words present substances resembling each other so little that they cannot be included under a general word. When a number of substances, capable of being represented by a general word, happen

pen to agree also in their composition, so far that the same substance enters into them all, then the generic name may be such, that it shall indicate the particular substance common to them all. Thus *nitrat* may signify all those, *neutral salts* which have *nitric acid* for a component part; and *oxide* all those *metals* which are combined with oxygen. If the substances, included under these general names, happen to contain only one other important ingredient, the name of that ingredient may be added to the general name in order to form a specific name. Thus every specific name will indicate two ingredients that enter into the composition of the substance of which it is the name. Thus *nitrat of lime*, *nitrat of soda*, *oxide of iron*, *oxide of copper*. But even in this case it is not, strictly speaking, the whole composition that is indicated, but merely the two most important ingredients. Thus the word *sulphat of soda* merely indicates the presence of sulphuric acid and of soda in the body, of which it is the name, omitting *water* altogether, though likewise an ingredient.

The authors of the New Nomenclature have only succeeded in indicating the composition when the bodies named admitted of a generic term. Thus, *oxide*, *sulphuret*, *carburet*, sulphur*ic*, sulphur*ous*, sulph*at*, sulph*ite*. In the last four examples the terminations *ic*, *ous*, *at*, *ite* are, in fact, general words as they answer all the purposes of such words. But whenever they have attempted to indicate the composition without generic words, or to apply generic words improperly, in order to indicate composition, they have not succeeded at all. Thus who would bear to hear *sugar* called *hydro-carbonic oxide*, or *water* oxide of hydrogen? The reason is, that there is no such resemblance between *sugar*, *water*, and *metals* as to admit of a common generic name.

Generic names, in most cases, act the part of adjectives, and are therefore the symbols of some quality or state. This renders it necessary to be more attentive to the meaning of generic names. Hence the danger of applying them without great care to act the part of specific names. One great improvement of the New Nomenclature consisted in remedying this defect, which had been carried by chemists to a great length. Thus the words *vital air*, *phlogisticated air*, *dephlogisticated air*, *inflammable air* were very properly banished, and specific words, which never can mislead, substituted in their place. Thus the generic word *calx* was expelled, because it conveyed a false idea, and *oxide*, which indicated the real state, substituted. The grand error into which they fell was attempting to make some generic words too general; this was the case with *oxide* in particular, and the fault has been carried farther by succeeding chemists.

After premising these things, to which we shall refer occasionally, let us proceed to the Nomenclature itself, and to Dr. Pearson's alterations. The table of the Nomenclature is divided into six columns; the first column contains the names of all the simple substances; the second of these substances in the state of gas; the third combined with oxygen; the fourth, the names of the sub-

stances in the third, in the state of gas; the fifth, the same substances combined with bases; and the sixth, the simple substances combined with other bodies.

The names in the first column are all specific. The first word objected to is *caloric*. It has been said that this word is ambiguous because the word *calor*, from which it is taken, signifies both the *matter of heat*, and the *sensation* of heat. To obviate this objection, Dr. Pearson proposes to substitute the word *calorific*. We regret the proposed amendment for three reasons. 1st. It violates a rule in the English language; for words ending in *ific* in that language are adjectives, or, at least, generic terms, as *specific*, *terrific*, *beatific*. 2d. Granting the objection its full force, it militates as much against *calorific* as *caloric*. For if *calor* signifies both the *matter* and *sensation of heat*, calorific (that is, causing *calor*) may signify *causing the matter of heat*, or *causing the sensation of heat*, and therefore is as ambiguous as *caloric*. 3d. The word *caloric* is not ambiguous; it is not the same with *calor*, and can never be mistaken for it. It is a new specific word defined by the inventors; and therefore must always represent the substance they assigned it, and no other. *Caloric*, therefore, in our opinion, ought to remain.

As to the objections, started against *azot*, they proceed upon the erroneous supposition that a specific word can be the symbol of a *quality* or *state*, and therefore are of no force. It appears to us as good as *nitrogen*; but either will do. We prefer spelling the word without the final *e*, merely because it pleases our ear better. Etymologists will exclaim against us; but the word is now English, and ought to be pronounced and spelt like an English word. Suppose we were to adopt nitrogen merely to please certain chemists, where should we be when azot happens to be compounded? This is surely not impossible.

We object to the words *molybdenium*, *chromium*; *molybdenum* and *chromum*, please the ear better, and are conformable to the genera practice. It was certainly proper to make all the Latin names of the metals, end in *um*. But this had been done before by Bergman. We think that the word *sylvanium* should be given up, and *sellarium* adopted. Our reason is that Klaproth, who ascertained the nature of the metal, has certainly the best right to give it a name. Unless these claims are respected, there never can be an end of confusion. We have often been surprized at the strong rule, which Mr. Kirwan has laid down to himself, to make all his words terminate in *ite*. We wish Dr. Pearson had not adopted so many of them in his table. The Latin names originally imposed are surely better; or if these are objected to let them only be deprived of their termination. We dislike the word *baryt* which has, in our opinion, a harsh sound: barytes, which has been adopted by almost all the British chemists, is far preferable. We think the word *strontian* is proper; it has been generally adopted on the continent. We neither see the propriety nor intention of changing it into *strontites* as Dr. Hope has done. Why did not Dr. Pearson adopt the word *alumina* rather than *argill*? We object to this last word,

because

because the Latin of it is ambiguous, and must often occasion mistakes in perusing those authors who write in Latin.

We agree with Dr. Pearson, that some of the names of the alkalies are bad because they are ambiguous. This is particularly the case with *potash*, which has been generally adopted by British chemists. *Potass*, the word proposed by the framers of the Nomenclature, would remove the ambiguity; but it has an unpleasant sound. It is certainly, however, better than potash. Tartarin, the word proposed by Mr. Kirwan, is surely no improvement, and *vegalkali*, proposed by Dr. Pearson, is so uncouth, that there is no chance of its being adopted. Nor is this all. Veg-alkali is, in fact, a generic name, and as such conveys, as Klaproth observes, a false idea, which is an insuperable objection; by far the best word, for this alkali is *lixiva*, which was proposed by Dr. Black. It ought certainly to be adopted. There can be no objection to the word *soda*, and therefore it ought to remain. Ammonia, which was proposed by Dr. Black, is far preferable to *ammoniac*. We are happy to see it so generally adopted. We object, in toto, to the names for the basis of the acids, *muriatic radicle*, *oxalic radicle*, &c. Because it is substituting a phrase for a word, and because we have no proof that any such radicals exist, and therefore the names may mislead.

We have no observations to make on the *second column*.

Third column. We have no objections to our author's mode of spelling the word *oxide*. Perhaps *oxid* would be better, in order to render its analogy with *acid* still more striking. But the etymologists would not agree to this violation of the laws of derivation. The doctor's account of the acids, which terminate in *ic* and *ous*, is rather carried too far. The authors of the Nomenclature seem to have been guided merely by the sound of the word, except in a few of the mineral acids. We object to Dr. Pearson's mode of spelling some of these acids. It is clear from the original Nomenclature, and even from this translation, that the terminations *ic* and *ous* were intended to be the same in every instance: and this was proper because these terminations are, in fact, generic terms. This rule has been adhered to in the case of acids ending in *ic*; but not in the other case. Thus we find in the table *sulphureous* acid. Here the termination is *eous*, which is wrong. The word ought to have been *sulphurous*. *Sulphureous* is besides an adjective, which has been long used in the English language; it cannot, therefore, be employed in the present case without ambiguity. For the same reason, *tartareous*, *pyroligneous* should be *tartarous*, *pyrolignous*. There is no oxy-sulphuric acid, the word ought therefore to be omitted. We approve much of the abbreviation, *oxy-muriatic acid*; it is equally distinct with *oxygenated muriatic acid*, and much more convenient. The word *chromatic* is surely wrong, it should be *chromic*.

Fourth column. We object to the whole Nomenclature of the nitrous gases. The object has evidently been to preserve something of the composition of the gases in their names; but this has not been accomplished. *Gaseous oxide of azot*, and *nitrous oxide gas*, are

are composed each of oxygen and azot; but of different proportions; these proportions are not indicated here; besides the introduction of *azot* into the one and of *nitrous* in the other, has an awkward effect. But this is not our strongest objection to the names, they are instances of an improper use of the term *oxide*, which ought never to be tolerated, because it perverts the very intention of generic terms, by applying them without distinction to every thing. We would rather, therefore, employ the old Nomenclature here; only instead of *dephlogisticated nitrous gas*, we would substitute *subnitrous gas*, using *sub* as Dr. Pearson has employed it, with a very happy effect, in other parts of the Nomenclature. Our names, therefore, here would be, 1. azotic gas, 2. subnitrous gas, 3. nitrous gas, 4. nitrous acid gas. We approve highly of Dr. Pearson's mode of naming the *sulphurated oxides*.

Fifth column. We would rather distinguish the different genera of neutral salts by the terminations *at* and *ite*, writing *sulphat, sulphite, nitrat, nitrite*. This mode has been followed by the greater number of British writers. It makes the distinction between them better both to the eye and ear; it is at least as agreeable to the common practice of the language; and we are of opinion that the words *sulphat, nitrat* are more suitable to our pronunciation than *sulphate, nitrate*. The use of the terms *super* and *sub*, here proposed, is very proper, and a very great improvement upon the original Nomenclature. Several of the old names of the neutral salts ought to be retained as well as the new, for the conveniency of writers; *borax, alum, nitre, tartar* for instance. These are preferable to the new names which are exceedingly tedious. They, however, will be very convenient and useful for teachers. We do not approve of the method, proposed by Dr. Pearson, for denominating triple salts. *Soda tartrite of vegalkali*, the instance he gives, is neither shorter nor plainer, nor less harsh than *tartrite of potass and soda*. Any ambiguity, which the common mode of naming would occasion, may be removed by connecting together the two bases with hyphens, as we have done in the present instance.

Sixth column. The words *sulphuret, carburet* are proper: but we object to *phosphoret*; it should be *phosphuret*, to preserve the analogy. The word *azoturet* is harsh, and at present unnecessary. When the alkalies and alkaline earths are decompounded, if they contain each but two ingredients, and if azot be an ingredient in each, then a generic term may be invented for denoting them all, and the specific names may be formed, by adding to the generic term, the name of the other ingredient, just as is done in the case of the neutral salts. But even in that case the old names should still be retained for the conveniency of writers. We think the word *allay* or *alloy* ought to be extended to all combinations of metals, with metals, and that the metal which exists in greatest abundance should be placed first, thus *alloy of gold and copper*. No ambiguity can result from this, and it is absolutely necessary to have a term to denote these combinations. The word *connubium*, which Dr. Pearson considers as the same with *amalgam* and *alloy* is used in a much more extensive

sive sense by Bergman and other chemists, who have written in Latin

Words at the foot of the table. The word *mucus* is indefinite; *gluten* is an unlucky word for those chemists who use the Latin language as it is there ambiguous, and must be mistaken for *gelatine* or *glue*. The word *aroma* may be omitted, as in all probability there is no such principle. *Tannin* is too near the English word *tanning*, not to be ambiguous. *Tan* is much better, though not unexceptionable.

We have no observations to make upon Dr. Pearson's strictures on Keir, Priestley, Dickson, and Kirwan. We agree entirely in opinion with him. We cannot here avoid expressing our surprize, that Mr. Keir has not completed his dictionary. His relinquishing the study of chemistry is a real loss to the science, and takes a very great deal of weight from the British chemical philosophers.

Though we have already gone perhaps, too far, we cannot finish this article without making some remarks on Dr. Pearson's table of affinities, because we consider the subject as by far the most important one in chemistry.

Column first. Caloric.—Why is *ammonia* put after alcohol? Its gaseous state is permanent, at a much lower temperature than alcohol vapour.—Why does glass precede mercury? surely, it does not boil so soon. This column appears to us improper, and calculated to mislead. The only possible method of judging of the affinities of different bodies for caloric, is to ascertain the temperature at which they change their state, and to rank them inversely as that temperature. According to that rule, *alcohol* ought to follow the three gases, *oxygen*, *hydrogen*, and *azot*.

Column second. Oxygen.—Iron decomposes water, even at the temperature of the atmosphere, and ought therefore to precede hydrogen; but lead, and most other metals do not; hydrogen is, therefore, by far too low in the scale. Why is sulphuric acid inserted? No distinction is made between metals and their first oxides; yet their affinities for oxygen are very different. *Iron* for instance, decomposes water, but the *green oxide of iron* does not.

Column sixth. Alumina.—Insert *suberic acid* after oxalic acid.—*Column seventh. Barytes*—Before *nitric* acid, insert *molybdic* acid. In *column* 7, 9, 10, 11, 12, insert *suberic* after *muriatic* acid. *Column fifteenth, sulphuric acids.*—The order in which they precipitate each other is not that of the affinities of metallic oxides for acids. This Proust has sufficiently demonstrated. The reason is evident, every such precipitation is an instance of the action of *compound affinity*.

In *columns* 17, 18, 19, we would wish to know, why barytes is placed below the alkalies.

Columns 20, 21.—*Oxymuriatic and nitro muriatic acids.* The affinities of these acids, according to Lavoisier, are very different from what they are here represented to be. *Column* 22, 23.—According to Lavoisier, alumina ought to be placed after the metallic oxides. *Column twenty-sixth. Citric acid.*—After borytes insert strontian. Lavoisier places alumina after the oxides. *Column twenty-seventh.*

Benzoic

Benzoic acid.—Trommsdorf arranges the affinities of this column in the following order.

White oxide of arsenic.—Potass.—Soda.—Ammonia.—Barytes.—Lime.—Magnesia.—Alumina.

Column twenty-eighth. Succinic acid.—Guyton places magnesia after the alkalies.

Column thirty-third. Sebacic acid.—Guyton places the affinities of this column as follows. Borytes, potass, soda, lime, magnesia, ammonia, alumina, jorgonia.

Column thirty-fifth. Prussic acid.—Mr. William Henry arranges the affinities of this acid as follows. Alkalies, barytes, strontian, lime. It is probable that the order of affinities, commonly assigned for this acid, is inaccurate. We think the reasons assigned for this by the author of the article, *Chemistry*, in the *supplement* to the *Encyclopædia Britannica*, are satisfactory; and that therefore the oxides ought to precede the alkalies and earths.

Column thirty-sixth. Carbonic acid.—Dr. Hope places lime before strontian.

Column fortieth. Tungstic acid.—The Luyarts arrange the affinities of this column as follows. Lime, borytes, magnesia, alkalies, alumina.

Column 49, 50.—After *sulphuric*, insert *pyromucous*. *Column fifty-first. Oxides of iron.*—Before *sulphuric*, insert *camphoric*. After *muriatic*, insert *pyromucous*. *Column fifty-second. Oxide of lead.*—Place *pyromucous acid* first.

Column fifty-third. Oxide of lead.—The order of phosphoric and muriatic acids assigned here, holds only above the temperature of 245°; below that temperature muriatic acid has the strongest affinity. After *muriatic*, insert *molybdic*, *suberic*, *zoonic*. After *nitric*, insert *pyromucous*.

Column fifty-fourth. Oxide of copper.—Place pyromucous acid first.

Column sixty-second. Fixed oils.—Bertholet has arranged the affinities of this column as follows. Lime, barytes, fixed alkalies, magnesia, ammonia, oxides of mercury, other oxides, alumina. The author of the article Chemistry, in the Supplement to the Encyclopædia Britannica, has added the following table, which, however, is unconnected with the first. Nitric acid, muriatic, sulphurous, sulphuric, acetous, sulphur, phosphorus.

A column might have been added for *pyromucous acid*, the affinities of bodies for which are, according to Guyton, as follows—Potass, soda, barytes, lime, magnesia, ammonia, alumina, jargonia, oxides of metals. The affinities of *pyroligneous acid* are, according to the same philosopher, as follows. Lime, barytes, potass, soda, magnesia, ammonia, metallic oxides, alumina. A column, too, might have been added for *jargonia*. The affinities are vegetable acids, sulphuric acid, muriatic, nitric.

We have not room to extend our remarks to the affinities in the dry way, as it is called; nor to the tables of compound affinities. Mr. Kirwan's tables of the component parts of neutral salts are valuable. We wait with anxiety for the fulfilment of his promise,

to demonſtrate that the attraction between acids and their bases is not reciprocal. It would be the firſt exception to what philoſophers have hitherto conſidered as an axiom, that *action and reaction are equal.* From Newton, ſurely, he cannot expect any aſſistance; for that philoſopher lays down the contrary, as an eſtabliſhed law of nature. The only proof that can be admitted muſt be rigid mathematical demonſtration; and the data from which ſuch a demonſtration is to be deduced, is completely above our comprehenſion.

ART. XIV. *A Caſe of Diabetes with an Hiſtorical Sketch of that Diſeaſe.* By T. Girdleſtone, M. D. 8vo. PP. 130. Robinſons. London. 1799.

THE treatment of the Caſe, here related, was conducted upon the plan formerly propoſed in a very judicious publication by Dr. Rollo. Dr. G. firſt corrects ſome inaccuracies, which Dr. Rollo had fallen into, reſpecting the caſe of Capt. M. which he publiſhed, (and who had previouſly conſulted Dr. G.), and then gives a particular account of Mr. T.'s caſe. He deſcribes him as in the fifty-fifth year of his age, and in conſequence of contracting an aſthma thirty-four years ago, which baffled the art of medicine, he had been adviſed to drink water, which he had done for thirty-two years, and which had contributed to render his aſthma a mild diſeaſe. When Dr. G. firſt ſaw him, on the 9th of May, 1798, "he had on that day, made ſeveral pints of ſtraw-coloured urine, which had a violent ſmell, and a taſte ſo ſweet, that it could ſcarcely be diſtinguiſhed from a ſolution of honey and water; his nights were ſleepleſs, his bowels were exceedingly coſtive, his pulſe was quick, his ſkin was uncommonly dry and hot; he loathed all ſorts of food; his gums and tongue were of a dark ſhining red colour, beſpangled with viſcid ſaliva; but he was not ſenſible of any acid taſte. He deſcribed a burning feveriſh-feeling throughout all his viſcera, ſome feebleneſs, but no pain, about his loins, and great tremor and debility along the muſcles of his thighs." He found it impoſſible to retract the prepuce over the glans, a ſymptom which Dr. G. is induced to conſider a characteriſtic of this diſeaſe, from having diſcovered "that out of nine caſes which have been noticed in this part of the country, eight of them were diſeaſed about the urethra." As he was diſinclined to the uſe of medicine, he was only deſired to take caſtor or ſallad oil, to keep the bowels open, and directed "to live on animal food, and toaſt and water, with as little bread as poſſible; to have his food and his perſon daily weighed, and his urine meaſured." Theſe rules were complied with, and were productive of good effects; but the Diabetic Diatheſis could not be conſidered as abſolutely ſubdued, becauſe it diſcovered itſelf again on any deviation or indulgence in diet; Mr. T. obſerved, that by the diet of animal food, he loſt his aſthma; but that on repeated trials with vegetables, &c. at the diſtance of ſix weeks, after he thought himſelf well, a dry-

neſs

neſs of the ſkin and limpid urine were reproduced. He purſued the plan, attempting variations in his food till June 1799, when "he fancied he was able to eat acids without producing a relapſe; but he very ſoon found that he was miſtaken; and though he has again ſubdued the diabetic ſymptoms, by a return to his regimen, yet his aſthma is returned."

Dr. G. has given "an Hiſtorical Sketch of the diſeaſe;" but when the information, thus collected, is fairly appreciated, we are diſpoſed to agree in opinion with Dr. R. that the knowledge of any real value we are in poſſeſſion of, may be found in a few recent authors.

Some "Remarks" are added, in which Dr. G. obſerves, that the experiments made by Dr. Rollo, on the urine of his patients, "have clearly proved, that almoſt all vegetable ſubſtances contain more ſaccharine matter than the organs of digeſtion of a diabetic patient can aſſimilate; but he is inclined to deny, that either the ſymptoms which occurred in Capt. M.'s caſe, or the blood which which was drawn, or the quantity of ſugar which was daily detected in his urine, were any proofs of a ſuper-oxygenated ſtate of the ſyſtem." The book is concluded with copies of letters which paſſed between the author and Dr. R. In conſidering the caſe above related, we perceive that this diſeaſe, upon this plan, requires a pretty ſtrict adherence to a particular regimen for its removal; and it may be feared that more reſolution will be requiſite, to purſue the neceſſary means of relief, than many patients will be capable of exerting; but we have now an opportunity of adding, that ſome caſes in hoſpital practice very recently publiſhed, by Dr. Gilby of Birmingham, have proved that the diſeaſe may be removed, without ſuch a ſtrict attention to diet, as propoſed above, and by the uſe of the nitric acid. If this practice ſhould be found to ſucceed, upon farther trial, it will invalidate the preſent conjectures reſpecting this diſeaſe, and furniſh another proof of the uncertainty attached to moſt medical theories. It were to be wiſhed that ſuch an occurrence would contribute to check the prevailing diſpoſition to obtrude upon the world thoſe haſty and ill-digeſted opinions, which, for a while may gratify and amuſe; but have too often the effect only to miſlead, and the fallacy of which, a very ſhort experience uſually tends to diſcover.

ART. XV. *A Table of Symptoms, pointing out ſuch as diſtinguiſh one Diſeaſe from another; as well as thoſe which ſhow the Degree of Danger in each.* 8vo. PP. 56. No Bookſeller's Name.

THE deſign of this ſmall work is thus explained. "By a reference to the following table, and by examining the ſymptoms moſt prominent at the commencement of diſeaſe, domeſtic practitioners may, more readily, detect the diſeaſe, which they wiſh to remove; and will be then better able to determine as to the propriety of taking the taſk of curing it upon themſelves. If this be reſolved on, a reference to the table may alſo ſerve to ſhew the degree of danger which is marked by any particular ſymptom, which may ariſe in the progreſs

progreſs of the diſorder, and which may call for very powerful aſſiſtance." We ſee nothing particularly to object to the accuracy of this table, and the author's deſign may be found uſeful; but we are led to hope that an examination of it will ſhew the various and complicated nature of diſeaſes; and in the prevailing rage for quackery, will apprize thoſe of the impropriety and danger of attempting to treat diſeaſes, who fancy themſelves competent, merely "becauſe they poſſeſs a medicine cheſt, and a ſmall ſhare of ſkill, derived from the peruſal of ſome treatiſe on domeſtic medicine." Such information ſhould have the effect of diſcouraging all ſuch undertakings, and may poſſibly induce, at leaſt, all conſiderate minds to commit the treatment of diſeaſes to the only proper hands, the intelligent and experienced practitioner. To this table are ſubjoined, "Some obſervations on the exceſſive indulgence of children, particularly intended to ſhew its injurious effects on their health, and the difficulty it occaſions in their treatment during ſickneſs." Some juſt and uſeful admonitions are included in theſe obſervations, and the ill-effects of ſuch miſmanagement are ſhewn even in their future progreſs in life.

ART. XVI. *Experiments and Obſervations on the Light which is ſpontaneouſly emitted, with ſome Degree of Permanency, from various Bodies.* By Nathaniel Hulme, M. D. F.R.S. and A.S. From the Philoſophical Tranſactions. 4to. Pr. 28. Bulmer and Co. London. 1800.

IN this age of inquiry and experiment we are happy to ſee any judicious perſon take up a ſubject hitherto unknown, and thence derive uſeful information for practical utility. This is eſpecially needful in *medicine*, provided it is properly directed and appreciated aright.

The paper before us, which was "read before the Royal Society," contains an account of ſeveral experiments, made with a view to aſcertain the nature of that light, which is ſpontaneouſly emitted from various bodies; "The obſervations on that ſpecies of light," ſays the author, (p. 1.) "being few in number," and generally "very imperfect." He is, therefore, "deſirous of drawing the future attention of the philoſopher more particularly to this ſubject, and of communicating his own experiments and obſervations upon it;" and to diſtinguiſh "the ſpontaneous emiſſion of this light from all kinds of artificial phoſphorus." From this, and its "adheſion to bodies," he calls it "*ſpontaneous light.*" The experiments are arranged under the heads of Ten Sections, each of which contains the principle or fact aſcertained by, or deducible from, the experiments detailed. From theſe, which have been ingeniouſly contrived and variouſly modified, the following concluſions are drawn, and we may add, from the preſent ſtate of the enquiry, are fairly deducible. Sect. 1 The quantity of light emitted by putreſcent animal ſubſtances, is not, as is ſuppoſed, proportionate to the degree of putrefaction; but the contrary. 2. This light is a conſtituent principle of ſome bodies, particularly marine fiſhes; may be ſeparated from them by a

peculiar

peculiar proceſs, or retained and rendered permanent for ſome time. It ſeems a part of their whole ſubſtance like any other conſtituent principle. 3. Some bodies extinguiſh ſpontaneous light when they are applied. (The author here mentions water;—water impregnated with quicklime, carbonic acid gas, or hepatic gas; fermented liquors, ardent ſpirits, alkalis, &c.) 4. Other bodies preſerve light for ſome time, when applied. (Saline ſolutions of various kinds are here named.) 5. Spontaneous light, when extinguiſhed by ſome bodies, may be again revived; and, 6. is rendered more vivid by motion. 7. It is not accompanied with any degree of ſenſible heat. 8. The effect of cold, deſtroying the light, which was afterwards reſtored by the application of warmth.* The ſame effects of cold and warmth were viſible on "ſhining wood," and in "a luminous dead glow-worm." 9. The effect of heat on ſpontaneous light. Exceſſive heat, deſtroys it. Any of the ſaline ſolutions mentioned, impregnated with luminous matter and left ſome time at reſt, are rendered more lucid by *moderate* heat; and extinguiſhed by a *greater* degree of heat. Much heat being applied at the bottom of a tube, filled with "illuminated liquid," which has been ſome time at reſt, the light will deſcend in luminous ſtreams from the top to the bottom and be gradually extinguiſhed. 10. The effects of the human body and animal fluids, upon ſpontaneous light. This, when adhering to the fingers, &c. ſoon became extinguiſhed, but applied to wood, ſtone, &c. continued luminous many hours. Yet, when ſhining wood was incloſed in the palm of the hand for ſome time, it was more lucid than before. *Blood* being mixed with this light, was "ſlightly luminous" for a ſhort time. Putreſcent bloody ſerum, ejected the light in globules. It "finely illuminated" pure ſerum, and for a long time, whenever "ſtirred or agitated." *Urine* thus mixed, gave only "a glimpſe of light," which was gradually extinguiſhed. *Bile* ſoon extinguiſhed the light; but *milk* was rendered "finely luminous, and continued ſhining above 24 hours. Sour milk or cream has an extinguiſhing property. The fiſh employed were generally mackarels or herrings. The obſervations added to each ſection only tend to confirm the poſitions advanced.

We muſt give our tribute of praiſe to the well-directed aim of the experimentaliſt in a path not trodden before; but we muſt alſo caution the reader againſt the too peremptory concluſions frequently drawn from what can at beſt but be called *one link* in the great and grand chain of God's works of creation. And ſtill further againſt the indulgence of cruelty, which is certainly unwarrantable in the proſecution of *any* enquiry. The fallacy and abſurdity of ſuch practices have frequently and ſufficiently appeared. And were this not the caſe, it is an indulgence we are *forbidden* to gratify. We are led into theſe remarks by the author's needleſs and unſatisfactory experiments upon the *tadpole*. (P. 8.) He has, however, avoided this indulgence of cruelty with the glow-worms, (P. 20,) by employing them *dead*.

* The author mentions "Rotten Wood." P. 2.

ART.

AGRICULTURE.

ART. XVII. *An Answer to Lord Somerville's Address to the Board of Agriculture, on the Subject of Sheep and Wool, of the 14th of May, 1799. Or to such Part of it as relates to the Substitution of English for Spanish Wools, in the Manufacture of Superfine Cloths.* Small 4to. PP. 16. 1s. Cadell and Davies. London. 1799.

THE zeal and patriotism of Lord Somerville, particularly in what respects the interest of his country in agricultural pursuits, are unquestionable. How far the sentiments contained in his Address to the Board of Agriculture on the Subject of Sheep and Wool correspond with the dictates of sound national policy may fairly admit of doubt. Accordingly, the author of this Answer, who appears to be a Gloucestershire woollen manufacturer, enters into a temperate discussion with his Lordship on the subject. He treats his Lordship respectfully; but, at the same time, decidedly condemns that part of the address to the Board of Agriculture which our letter-writer makes the subject of this printed animadversion. The proposition which Lord S. meant to establish was, that, from the patterns of cloths in his possession, made of English wool, the substitution of English for Spanish wools, in the manufacture of fine woollen cloths, would prevent that part of the trade of Great Britain from suffering in its reputation. On the other hand, this woollen manufacturer, differing widely from this unqualified assertion, undertakes to shew that even "the mixture of the best English [Herefordshire] wools with Spanish, so much injures the quality and softness of the cloth, as to put it entirely out of the question as to its use with superfine makers." He farther states from his own personal knowledge, that "the first manufacturers in the counties of Gloucester, Wilts, and Somerset, make no such mixture;" he states it as a general habit, that "in the great quantity of Spanish wool, we annually consume, not one pound of English is ever mixed; nor, with such a mixture, could any reputation, as to the quality of our cloths, be supported;" and he likewise informs us, that "the best cloths that can be made from the finest Herefordshire fleeces, when worked up in imitation of superfine cloths, and, in every respect, on the same plan as Spanish wools, find but a bare demand, and will not obtain, either in the home or foreign markets, within 2s. per yard of cloths made from middling Spanish wools, nor within 4s. from the finest." "I assert therefore," (he says) "as a manufacturer of both sorts of cloth, that, in the eye of a common judge, there can be no comparison between patterns of cloth made from English and Spanish wools; and as to kerseymeres, what I have ever seen made of English wool, better deserve the name of serges."

From these declarations, which, it must be owned, appear to be strongly corroborated by the evidence and experience of facts, it may be understood how pointedly our manufacturer scouts Lord Somerville's assertion, that "he has no doubt the fine woollen trade of Great Britain would suffer nothing in reputation, although from the political situation of Spain, the importation of her wool into this country should

be prevented;" and alſo when his Lordſhip adds, "that this is ſpeedily to be effected, I have no doubt; indeed, the patterns, now before my eyes, ſo abſolutely prove the fact, that, as an individual, bound in a particular manner to ſupport the agricultural produce of my own country, I am reſolved from Midſummer-day next, never again to wear ſuperfine cloth, or kerſeymere, any part of which ſhall be of foreign growth." This writer alſo points out the egregious impolicy which would be manifeſted in any miniſterial or legiſlative interference with, or controul over, the importation of Spaniſh wool, as hinted at by Lord S., and lays it down as an "obvious maxim of ſound policy, that commerce muſt be left to itſelf, and that it is a plant ſo ſenſitive, as to ſhrink and wither at the touch of power." The truth of this axiom, we believe, is generally confeſſed, unleſs where extraordinary circumſtances may ariſe which, for a time, may cauſe an exception. Our Glouceſter manufacturer alſo ſhews that Lord S. has been ill-informed as to the *cauſe* of the dearneſs and ſcarcity of Spaniſh wool, which, we think, he traces to their proper ſources. His leading argument is, that, ſo far from attempting in any way to check, it is of great national importance to encourage, the importation of this ſuper-added raw material, Spaniſh wool, the ſource of ſo much wealth to this country; and that, if checked here, it would find a favourable reception elſewhere; eſtabliſh new, and revive expiring manufactories; produce employment for other poor, and revenue to other nations. In forcibly arguing this point, he ſtates as follows: "The principal *fact* which I mean to oppoſe to Lord Somerville's *theory* is, that the growth of Engliſh wool is now barely ſufficient for the conſumption of the manufactures of the country; that no ſtock of Engliſh wool remains on hand from one year to the other; conſequently, that every pound of Spaniſh wool brought into this country, and worked up in it, is ſo much additional employment and profit to the country."

We have been ſomewhat more particular in our notice of this pamplet, than is uſual with the fugitive productions of the day, becauſe we conſider the ſubject in diſpute to be one of no ſmall national importance; we would, therefore, leave it to the conſideration of thoſe whom it more immediately concerns; only remarking with concern that, according to the opinion of this writer, the Addreſs of the Preſident of the Board of Agriculture, "the outcry at the different wool fairs of the value of Engliſh wools, and the publicity of the proceedings of provincial meetings on the ſame ſubject, have not a little contributed to the advance of Engliſh wools, without lowering the price of Spaniſh."

NOVELS

NOVELS AND TALES.

ART. XVIII. *Selina. A Novel. Founded on Facts.* By a Lady. 3 vols. Law. London. 1800.

THE novel now before us, we preſume, was not intended for the preſs before the year 1806; though, by ſome accident, it has come forward in 1800. One of the heroines was three years old in 1792; and, at the concluſion of the work, we find her, at the age of *ſeventeen*, getting a huſband! This is certainly the production of a *lady*, for it conſiſts chiefly of love and miſery! We know that the gentle ſex, with the exception of a few frozen, cankered prudes, entertain a violent predilection for the pathetic; for love, for matrimony, and for little children: and we know that none of the *male* kind can equal them in their management of theſe affairs; therefore the intelligence announced in the title-page of Selina, relative to the *gender* of the author, was totally unneceſſary.

Selina St. Aubin, the daughter of the Earl of Delmore, enters into a matrimonial contract with the diſſipated gameſter, Captain Manley, by whom ſhe has three children, two of whom only ſurvive. Diſtreſs and misfortune purſue her through life, and ſhe terminates her exiſtence in St. Bartholomew's hoſpital, holding forth an awful warning to filial diſobedience. The lives, courtſhips, and other adventures, of Selina's daughters, with the repentance, reformation, and death of her huſband, and the final forgiveneſs of the long inflexible Delmore, fill the remainder of the pages. This *lady* author, if we may truſt her veracity, is "a new writer." Of this we have ſome doubts; and thoſe doubts are incited by very cogent reaſons. The literary compoſition of a young writer, whether male or female, will, and muſt, poſſeſs great inequality. We muſt not hope to find, in the firſt pages of a book written by an inexperienced author, ſo much correctneſs, ſo much energy, ſo much elegance, as may, perhaps, greet our expectation in a more advanced ſtage of the work. Such hopes are founded only in folly and improbability, and will never be gratified. The language of this novel is much ſuperior to that of an inexperienced writer; and and would, indeed, do no diſcredit to the moſt experienced author. The plot is intereſting; the ſentiments are good, and the moral is unobjectionable.

ART. XIX. *Adeline St. Julian: or, The Midnight Hour. A Novel.* By Mrs. Anne Ker, Author of The Heireſs Di Montalde, &c. 2 vols. Kirby. London. 1800.

WHY this performance is termed a *novel*, we are at a loſs to determine: certainly not becauſe it poſſeſſes any *novelty*; neither does the general acceptation of the word warrant its adoption in the preſent inſtance. According to the *modern ſchool*, it falls under the denomination of ROMANCE; for, if *improbability* and *abſurdity* conſtitute that ſpecies of writing, *Adeline St. Julian* is ſufficiently *romantic*.

The ſtory is *made up* from that *ſublime* production, the *Caſtle Spectre*, and from Mr. Whaley's tragedy of the *Caſtle of Montval*, with ſeveral incidents *freely* BORROWED from *Cervantes*; or, perhaps, at ſecond-hand, from his *Shakeſperean* dramatiſer, the author of the *Mountaineers*. Had we any influence with Mr. Aſtley, the Amphitheatrical Manager; we would recommend Mrs. K. to his employment, as a kind of *journeywoman manufacturer* of *ghoſts*, *ſecret doors*, &c. &c. As a fair ſpecimen of the ſtyle of this *novel*, we preſent our readers with the firſt paragraph:

"Near the town of St. Amans, in the province of Languedoc; which, in the year 1632, was ſituated on the border of a foreſt, called the foreſt of St. Amans; which foreſt, ſince that period, has been *greatly* diminiſhed; ſo that at the preſent time, there remains little more than a cluſter of trees; but in the year 1632, was very extenſive."

We are not vain enough to ſuppoſe that this lady writes with an intention of pleaſing the *Reviewers*, yet we cannot refrain from offering a piece of friendly advice. Let her peruſe Dilworth, Dyche, Fenning, or ſome other of our minor grammarians, with ſome *little* attention: it may prevent her from being *perfectly* unintelligible.

ART. XX. *The Neighbourhood. A Tale.* 2 vols. Black and Parry. London. 1800.

THIS tale is of a ſatirical nature; and though it can neither boaſt of much ingenuity, intricacy, or connection of plot, nor of many ſtriking incidents, it poſſeſſes other excellences, which raiſe it above the common-place productions of the day. The ſatire which it contains, is broad, ſtrong, and pointed; but it is not of that deſcription which is calculated to wound the peace of individuals. It is *general*, for the author conſiders that,

"The beſt and ſureſt method of advice,
"Should ſpare the perſon, though it brands the vice."

We ſhall not attempt to prove, nor to controvert, the juſtice of this aphoriſm. General ſatire is of a more extenſive and permanent nature; but particular ſatire is frequently more effective. General ſatire may be levelled at the foibles of the virtuous, and they may profit by the attack; but individual, or perſonal ſatire, ſhould never be applied but to the incorrigibly vicious. When impudence and vice daringly obtrude themſelves on the face of day, nor ſhrink from the indignant glance of general diſapprobation, they ought to be particularized, and held up as monſters *in terrorem*. They cannot receive a caſtigation too ſevere. This performance, in point of ſtyle, bears many marks of negligence; but it is evidently the produce of a mind deeply converſant with men and manners. The characters are ſtrongly ſketched and reſpectably ſupported; and the dry ſarcaſtic humour of the author is highly amuſing. From much matter worthy of being extracted, we preſent our readers with the following deſcription of an animal not to

be

be met with in Buffon, or any other writer of natural hiſtory—*A literary and political mechanic.*

"This Callico," replied the Doctor, "is a very ſingular character. I was firſt recommended to him by a young Oxonian, who lodged in the ſame houſe in London with me, and who had employed him before he removed himſelf to the metropolis, which he did not do voluntarily, as I underſtood afterwards, for his ſeditious and irreligious converſation drove him from the place. Though an half-witted fellow he pleaſed ſome few young men by his oddities, and his uncommon effrontery, and the jokes which they very freely threw at him, his want of feeling, or his vanity, prevented from being galling to him.

"Being often detained by them beyond the time of buſineſs, he had filled his head with a variety of crude ſcraps of learned ſentences, and could manage ſome parts very tolerably. This ſmattering, a man of his vanity ſoon raiſed into the notion, that he was a perſon of learning and a genius, and coming to London, as he was a rich man, he ſoon became a member of political clubs, where his genius for politics was much applauded by thoſe who found that his private dinners were frequent, plentiful, and of eaſy acceſs to them.

"Not long after he became a member of thoſe clubs, he became a ſpeaker alſo; and he ſoon habituated himſelf to abuſe the laws and conſtitution with all the petulance of Tom Payne, or to cavil at them with the flippant ſophiſtry of the author of 'Political Juſtice;' and his ſpeeches are now approved of by the clubs with acclamations and huzzas; and they are recorded by the public prints of a certain deſcription, with honourable mention. This I underſtand is his progreſs in politics, made ſince his arrival in town, and his religious notions have been ſince improved by the writings of Dr. P——y, and he is become a *philoſophical neceſſitudinarian.* But I muſt go back to my firſt acquaintance with this great ſpeculator in politics and religion; for he was then, in compariſon to his preſent ſtate of mind, an humble, droll, good-humoured fellow, with a ſpice of the ſolemn coxcomb mixed with his familiarities; for no college tutor could be more grave in his aſpect, or more dogmatic in his aſſertions than he was then; but as I ſaid, he retained ſome remains of humility and ingenuouſneſs of diſpoſition.

"Mr. Banter, the young Oxonian, whom I mentioned as my fellow-lodger in London, recommended to me this man as a taylor, and introduced him to me in a manner ſo thoroughly ſarcaſtic, and with ſuch an air of ridicule, that I was aſtoniſhed that the fellow could keep ſo grave and ſolemn a countenance, and preſerve an appearance of conſequence, when he ſhould have felt indignation, or the utmoſt degree of humility. I caught the ſpirit of my companion, and was determined to laugh at this pompous blockhead. I addreſſed Mr. Callico with the uſual queſtion, 'what faſhionable patterns have you got?' Sir, replied this decorator of the human figure, I have got broad cloth to ſuit the ſhoulders of Hercules; ſuperfine for the Apollo Belvidere, and an ample aſſortment of everlaſting for Jupiter Ammon. Moſt learned artificer, replied I, where did you gain this information? The perſons

whom you mention with ſuch familiarity always appeared naked, if we may judge from a view of the exquiſite ſtatues of them by Greek and Roman artiſts, except Hercules, indeed, who is ſometimes clothed in the ſkin of a Nemean lion, an animal, I ſuppoſe, that a man of your profeſſion is little acquainted with. Apollo, we may ſuppoſe, as a poet, was not a very well dreſſed perſon, as theſe ſort of gentry, Mr. Callico, have no great intereſt with their taylors, I preſume, and that the meaſure which they pique themſelves upon, is very different from that employed by artificers like yourſelf, Mr. Callico. Jupiter, indeed, who was called the Cloud Compeller, might, according to the difference of weather and climate, have ſometimes appeared in a dark, and ſometimes in a gay coloured cloud! I was talking thus in a bantering way to Mr. Callico, when with great gravity of countenance, he aſſumed his turn to ſpeak.

"Dr. Singleton, I have ſeldom met with a more learned man than yourſelf, though I have lived among them, as I may ſay, with ſome credit and familiarity; I will therefore intruſt you with my hiſtory. Saying this, he, in a very ſolemn manner, put a very ſoiled manuſcript into my hand."

Had we not already exceeded our limits, we would willingly exhibit a tranſcript of this *hiſtory:* it contains a happy ſpecimen of burleſque on that tinſel glitter of ſtyle which deforms the effuſions of our modern poetaſters and noveliſts. We haſten to inform our readers of the farther progreſs of Mr. Callico:

"Your friend," ſaid Seldon, "the great political taylor, is a bankrupt, and has left the kingdom. The fellow has been detected in handing about ſeditious hand-bills, and his own party has turned evidence againſt him, and in the true ſpirit of modern theophilanthropy, and democratic patriotiſm, they have deſerted him in his 'utmoſt need;' and this very political club have choſen a new preſident, a rich grocer, who is as eloquent, conceited, and wrong-headed as Mr. Callico, if poſſible. This Mr. Fig, the 'Sir-would-be politic,' had been refuſed ſome city honours on account of the turbulent ſpirit, and indefatigable love of talking, which alarmed the ſober men of the various committees on buſineſs, and they have rejected him. So Mr. Fig is turned patriot, and is determined to tell the world that thoſe honours which he lately ſought are in a moment become impoſitions on the public, and great encroachments on the Rights of Man."

ART. XXI. *The Rebel: A Tale of the Times.* By a Lady. 2 vols. Law. London. 1800.

"THE Authoreſs of the two little volumes, now offered to the "public, intreats for the indulgence of the critical literati of the "times, as having been written ſolely as a ſource of amuſement, to "detach the mind from reflection in a ſolitary ſituation. She is con-"ſcious of their numerous errors, as not having been even reviſed, or "corrected by any one but herſelf; but inſpired with (perhaps, the "preſumptuous) hope of their being acceptable to her friends, to

"whoſe

"whoſe patronage ſhe truſts (and of their meeting with no ſeverity "from the world) ſhe offers them as a trial for marked indulgence."

So modeſt, ſo unaſſuming a deprecation is well calculated to diſarm the critic of his ſeverity; but we cannot refrain from expreſſing a wiſh that the author had conſulted ſome judicious friend, who could not, we think, have failed to convince her of the improprieties of adopting purſuits, for which ſhe has no one qualification.

A redundancy of epithet, and of deſcriptive imagery, frequently appear, particularly in the firſt volume. The falſe concord of, "*thoughts has*," runs through the performance: *Ye*, is injudiciouſly ſubſtituted for *You*; and the extreme incorrectneſs of the punctuation frequently renders the ſenſe confuſed and indiſtinct. The only part of theſe volumes entitled to praiſe, is the poetry. Some of the poetical pieces have conſiderable merit.

THE DRAMA.

ART. XXII. *The Step-Mother: A Tragedy.* By the Earl of Carliſle, K.G. &c. 8vo. PP. 100. Evans. London. 1800.

THE noble author of this tragedy tells us, in his preface, that he was induced to undertake it to recal the attention of the public to our own reſources, to reſcue the Britiſh ſtage from the German drama, and to diſcover whether our native mines of poetry are exhauſted. The attempt is laudable, and it muſt be very gratifying to the reader to ſee a nobleman of high rank and affluence actuated by a patriotic deſire of ſupporting the poetical dignity of his country. The tragedy before us contains much ſtrong poetic imagery, and exhibits a creative fancy; but, we think, the author, doubtleſs, with a view to render his play more natural, has injudiciouſly introduced comic characters and many figures drawn from ſubjects much too familiar, if not too low for the ſerious drama, particularly as he has brought into action the terrific powers of witchcraft. To venture, indeed, upon the weird ſiſters, after the wondrous ſkill of SHAKESPEARE, was a very bold attempt, and we do not conceive that it has been attended with proportionate ſucceſs. Many of the lines in this piece are not marked by metrical regularity. The ſentiments are ſometimes noble and awful; but they are alſo ſometimes even ludicrous. Upon the whole it is evident, that the noble author poſſeſſes poetical genius, and if he wrote more, he would probably write much better.

ART. XXIII. *The Daſh of the Day: A Comedy in five Acts; as it was performed with univerſal Applauſe, by his Majeſty's Servants of the Theatre-Royal, Norwich.* By Francis Lathom, Author of Men and Manners, Myſtery, &c. &c.

THOUGH the title-page informs us that this play was received with univerſal applauſe, yet we ſhould be inclined to put little confi-

dence in the aſſurance if there were not ſome merit in the piece itſelf, which was likely to obtain favour, at leaſt, upon a provincial ſtage. There is nothing very novel in the plot, though it is not without intereſt. The characters are ſuch as are familiar to the ſtage. Sir Frederick Floricourt is a diſſipated young man, and with his half-friend, half-ſootman Modiſh, has often been ſeen in modern comedies. There is ſome livelineſs in the dialogue, and the piece concludes with poetical juſtice. It may be added, that pieces of much inferior merit often find their way to the London ſtage.

ART. XXIV. *Streanshall-Abbey: or the Daniſh Invaſion. A play of Five Acts: As firſt performed at the Theatre in Whitby, Dec. 2, 1779.* Written by Francis Gibſon, Eſq. 8vo. Pp. 102. G. G. and J. Robinſon. London. 1800.

CONSIDERED in the light of a dramatic poem, this piece poſſeſſes merits that entitle it to critical praiſe. The author, we underſtand, commanded the firſt battalion of volunteers raiſed ſince the commencement of the preſent war, and, conceiving it his duty to inculcate the ſentiments of loyalty to the King, reverence for religion, and obedience to the laws, he compoſed the preſent work to forward thoſe important objects. There is much dignified declamation in the piece; and, though in the language we often trace many expreſſions derived from our old dramatic writers, they ſeem the unavoidable effort of poetical reading, not intended plagiariſms. The ſpeeches, and the general caſt of the dialogue, are too much extended for theatrical repreſentation; but the piece is calculated to amuſe in the cloſet. If the author were to attend more to incident and ſituation, we have no doubt that he could produce a work which might well deſerve an introduction to the public on the boards of the London theatre.

POLITICS.

ART. XXV. *Anti-Revolutionary Thoughts of a Revolutionary Writer: from "The Secret Hiſtory of the Revolution of France."* By Monſieur François Pagès. 8vo. Pp. 134. 3s. Wright. London. 1800.

THE anonymous Editor of this publication has performed an uſeful and acceptable ſervice to the public, by extracting from the work of M. Pagès, almoſt the only facts which are worthy of preſervation, as grounds for argument, or materials for hiſtory; and by preſenting them in a narrow point of view, unencumbered with the vapid declamation, and ſuperficial remarks of the author, whoſe talents, by the bye, the Editor appears to us to rate too highly. The facts are judiciouſly ſelected, the notes are appoſite, and the obſervations, in the well-

well-written introduction, betray much good ſenſe and ſound judgment, as the following extracts will ſufficiently demonſtrate.

" That a great nation ſhould be induced by the intrigues of aſpiring individuals to throw off the reſtraint of law, that *link which connects the looſe multitude*; and ſhould fall a victim to every deception, by which artful ambition can practiſe on popular credulity; is an event, in the contemplation of which, horror, pity, indignation and contempt, alternately take poſſeſſion of the mind: and, whether we conſider the crimes, or commiſerate the ſufferings of France, it remains equally difficult to determine, if the people of that country are more atrocious than they are deluded; or their leaders more flagitious than they are futile. To a perſon impreſſed with theſe ſentiments, it will be readily conceived, that the peruſal of a work, entitled, *The Secret Hiſtory Revolution of France*, could not afford matter of great entertainment. However, chance having put the book into our hands, and it being known to us that the Author, who ſome years ago publiſhed an Account of his Travels round the world,* had acquired reputation as a man of conſiderable talents and information, we were induced to read the work; and found, that the reaſonings it contained offered a corollary of a nature entirely different from that, which might be expected, or that which Mr. Pagès intended ſhould be drawn from it.

" The reader muſt not expect to find in theſe ſheets a narrative of the French revolutions, or a regular rehearſal of a ſucceſſion of events, all which are traced in characters of blood, and marked with the type of folly;—that is not the object of the following publication. It would be needleſs to call over anew the melancholy and nauſeous body of evidence, on which Europe has had but too much reaſon to found its opinion reſpecting the ſeries of revolutions, which have ſucceeded each other in France ſince the year 1789:—the teſtimony of facts is ſufficient. But were it not; we ſhould decline paſſing any ſtrictures on a ſubject, which has been treated in ſo brilliant and maſterly a manner by ſome of the ableſt pens in this country. It may not, however, be unintereſting to the Reader, if we bring under his eye the teſtimony in *foro conſcientiæ* of Mr. Pagès, an ardent devotee to French revolutionary principles;—one, who, while under the influence of rapturous enthuſiaſm, nay, in the middle of a climax of democratic rant, that turgid eloquence of the modern Pariſian ſchool, appears at times, as if the ſpirit of truth inſpired him; and like Balaam, who bleſſed thoſe he came to curſe, reprobates his countrymen, whom it was his intention to approve.

" It is to this man, in whom force of conſcience overcomes at times the ſtarts of fanaticiſm, that we beg to call the attention of a particular part of our Readers. They may fondly dwell, if they pleaſe, on ſuch congenial paſſages as this: ' Thence ſprang, without chief, without project, by the force alone of circumſtances, the moſt

* " *Travels round the World in the years* 1767, 1768, 1769, 1770, 1771, 2 vol."

incredible

incredible and aſtoniſhing of revolutions; a revolution, fertile of political wonders;—a revolution, which, ſooner or later, will change the whole face of the globe; will accelerate the eſtabliſhment of freedom in Aſia; expel the Engliſh from India; produce the regeneration of Muſſulmans; unrivet the fetters of the wretched inhabitants of Africa, whom, with mercileſs and tedious ſufferings, we conſume at the foot of the ſugar-cane, only becauſe their complexion is black; which will liberate the Indians, both of Peru and Mexico; and penetrate as far as the extreme limits of Chili and Terra di Fuoco.'—Let them afterwards peruſe the following *Thoughts of the ſame Author*; nor wonder if we aſk them, 'know ye your ſon's tunic?'

"The vaulting ſtyle of eloquence (the offspring of an inflamed imagination) which now prevails in France, will ſpare us, we ſhould hope, the cenſure of our Reader, if a want of ſimplicity appear in the diction of the preceding paſſage, or in that of any of the other quotations, which form the following work. We have endeavoured to ſoften the touches of the Author, wherever it ſeemed poſſible to do it, without deviating too widely from his text; but the modern French language takes frequently ſo great a latitude of expreſſion, that it becomes often difficult to follow its flights, and ſometimes indeed all tranſlation is ſet wholly at defiance.—Depravity of taſte in literature can, however, only be ranked among the *nugæ* of a revolution, in which depravity of morals, manners, and notions combine to convulſe and diſgrace the country. Had the infatuation of France hurried her into no greater errors, than ſuch as it had been the province of ſobered judgment, returning into its natural courſe, eaſily to redreſs; then ſhe had not foſtered, as a ſource of immunity to her exceſſes, licentious principles, ſubverſive of that liberty, which ſhe profeſſed to worſhip; then had not the moſt valuable rights of nations been trampled under foot by rapacious individuals; Europe had not been deluged in gore; and the hiſtory of mankind had not been blurred with the record of the moſt artful courſe of villainy on the part of the leaders of faction, and of the moſt brute and ſtupid compliance on that of the duped multitude that ever diſgraced ſociety."

"Twelve revolutions within the ſpace of only ſeven years: ſuch is the eventful hiſtory now before us! ſuch the foundation, on which treaties during that period between this country and France could have been eſtabliſhed! Among the commotions which have taken place ſince the year 1796, and which do not come under our preſent conſideration, is the laſt and not leaſt heterogeneous revolution, effected at the point of the bayonet by a *Corſican adventurer!* Whether the foundation for treaty has derived ſolidity from the circumſtance of *Bonaparte* having uſurped the ſovereign power;—his conduct with reſpect to the Ciſalpine Republic, to Venice, to Naples, to Tuſcany, &c. &c. not to mention his tranſactions in Egypt, conſtitute a criterion, by which our judgment can hardly be miſled.—Beſides; we might ſay with the poet Waller,

'What uſe of oaths, of promiſe, or of teſt,
Where men regard no God but intereſt?'

"Although

"Although the uſurpation of Bonaparte does not properly come within the limits of this Introduction; yet we cannot refrain from obſerving, that, for two reaſons, this man appears to form an enemy, if poſſible, more miſchievous to the welfare of France, and to the intereſts of Europe in general, than perhaps any of his Jacobin forerunners. Firſt; he unites in his nature all the ambition, cruelty, hypocriſy, which conſtituted the characteriſtic of the ſeveral tyrants who preceded him; with more craftineſs to conceal, and more boldneſs to diſcover their workings, as occaſion ſhould require. Secondly; every ſcattered particle of Jacobin-ſpirit is now, as it were, concentrated; and the people, harraſſed with paſt ſufferings, and dreading to incur ſeverer ones by reſiſtance, are forced to ſtoop under the preſent yoke. The reaſoning which influences the conduct of the French nation at this time reminds us of that, which guided the Old Woman; who, when Dionyſius, hearing that ſhe prayed for the preſervation of his life, aſked her why ſhe did ſo, replied, 'I have ſeen the death of ſeveral tyrants, and the ſucceſſor was always worſe than the former: then cameſt thou, worſe than all the reſt; and if thou wert gone, I fear what would become of us, if we ſhould have a worſe ſtill.' It is this mode of reaſoning, no doubt, that with the French nation at large proves a motive to a temporay compliance with circumſtances. But it belongs not to us, nor would it indeed be poſſible, to calculate the chances, which may ultimately determine the fate of that *gens nata in vanos tumultus:* and as for Bonaparte; whether his fate, in its viciſſitudes, ſhall reſemble that of *Tahmas Kouli Khan* or *Tippoo Saib*, it matters not we form a conjecture; while we have the ſatisfactory conviction that on the firmneſs only, which directs the preſent counſels of the Britiſh cabinet, depend the ſafety, liberty, and peace of England and the civilized world."

Of the facts we ſhall ſelect ſome few as ſpecimens of what the reader may expect from the peruſal of the book.

"THE WAR.

"The powers of Europe would at any rate have availed themſelves of the firſt opportunity, which ſhould have appeared favourable for attacking France. It was therefore only queſtion of examining, whether we were in a ſtate of readineſs for undertaking that great conteſt; or whether, without even being duly prepared, it were not more advantageous to begin the war, than, by waiting, to give time for being attacked. On conſidering the unſteady, impetuous character of the French nation, we think that it was with prudence decided in favour of the attack; although France was very far from being in a ſtate of readineſs, and had reaſon to expect that ſhe ſhould meet with much treachery. It was politic in the higheſt degree, to profit of that firſt ſtart of ardour, ſo liable afterwards to ſlacken. *

* "Mr. Pagès is not the firſt who has formed this judgment of the French nation.—Livy is by much his predeceſſor, when he ſays, '*Gallorum prima prælia plus quàm virorum, poſtrema minus quàm fœminarum.*'

In-

In vain did Robeſpierre oppoſe the meaſure of taking arms: *War was almoſt unanimouſly reſolved on.*" *

"THE ABBE SIEYES.

"Syeies publiſhed a letter, which may be found in the Moniteur, in which he declared, that he preferred monarchy. 'I prefer it,' ſays he, 'becauſe it is clearly demonſtrated to my mind, that the citizen enjoys more liberty in a monarchy, than in a republic.' We are to infer thence, that he was a royaliſt; yet he was for depoſing Louis XVI. Who then, did he mean ſhould be king?—d'Orleans. Such, however, is this Janus-faced man, who aſſured us, that he no more favoured Orleans than Robeſpierre! As little credit is to be given to his veracity in that aſſertion, as when he tells us, 'that he was all his life a republican; even prior to the revolution.' Syeies kept himſelf concealed behind the ſcene as long as he ſaw a ſhadow of danger. But no ſooner did a party gain the aſcendant, than he immediately came forward, and did not fail to attach himſelf to it. Weaker and more cowardly than Barrere, who did not ſo far ſhrink from reſponſibility as not to accept a public ſtation, he reſembled him in having been ſucceſſively of every faction, through the artifice of favouring all of them by turns."

"DEATH OF THE KING.

"The remaining ſparks of juſtice and humanity raiſed a glow in the face of every member of the convention, when Desèze, one of the three perſons, choſen by the monarch, for the purpoſe of pleading his cauſe on his trial, uſed, in his eloquent diſcourſe on that occaſion, theſe memorable words: 'Excuſe the frankneſs of a free man; but I cannot refrain from ſaying, that I look among you with the expectation of finding judges, and can only diſcover accuſers.'

"We cannot but confeſs, that it appeared a circumſtance very additionally ſhocking in its nature, that the deputies in the convention, eſpecially thoſe who voted for the death of Louis XVI. ſhould be ſhameleſs enough to print and publiſh their opinion, long before the trial took place; ſupporting it at the ſame time, by the aggravation of every article of accuſation that could preſs moſt heavily to the charge of the defendant: by doing this, each one individually conſtituted himſelf an accuſing party. Was it unknown to them, that every judge, who has previouſly delivered an opinion on a caſe, is not only liable to be challenged, but ought even to abſtain from paſſing judgment in that caſe, though he ſhould not formally

* "Bonaparte, in his correſpondence with the Britiſh cabinet in 1799, contradicts this notorious fact, and at the ſame time denies alſo, that a ſpirit of conqueſt, or an aggreſſive diſpoſition, has guided the conduct of France, in reſpect of Europe ſince her revolutions. Bonaparte's preſumption it ſeems renders him indifferent to the opinion which the world may form of him; otherwiſe he could never have hazarded the expoſing himſelf, by making ſuch an aſſertion."

he

be objected to? It was alſo a duty incumbent on the aſſembly, to have ordered d'Orleans to ſecede from the trial. That deputy, as dull of underſtanding as feroce of nature, could not comprehend, that the conduct he was purſuing would plunge him unneceſſarily into an additional depth of infamy; which diſgrace he might the more eaſily have avoided, as he could not but be well aſſured that the victim would not eſcape his fang.

"It has been aſſerted, but we do not vouch for the fact, that d'Orleans, hearing that Pelletier de Saint Fargeau had given a dinner to twenty-five of his colleagues, with the intention of prevailing upon them, not to vote for the king's death, and that he had bound himſelf by a ſolemn promiſe to a ſimilar conduct, went to St. Fargeau, ſaying; 'you will bring upon you immediate perdition, if you do not vote for the death of the king: perſuade your friends withal to the ſame effect, and I promiſe you alliance with my family.' Saint Fargeau, either allured, or intimidated, prevailed on his friends to alter their reſolution. If this be a fact, thoſe few words of d'Orleans gained over twenty-ſix voices in favour of the ſentence of death; and it muſt be owned that the anecdote derives a conſiderable degree of probability from the circumſtance of St. Fargeau being the only deputy, who received his death on account of having delivered a ſuffrage to that effect. Had he not been guilty of that perfidy, the aſſaſſin would doubtleſs have ſelected deputies of greater note in that affair. On the eve of the execution of Louis XVI. St. Fargeau was at dinner in a coffee-houſe of the Palais Royal, when a man accoſting him, ſaid: 'You had given your word of honour, that you and twenty-five friends would not vote for the death of the king. You have ſince bartered your ſuffrage, as well as that of thoſe friends; receive now, wretch, the price of your perjury.' In uttering theſe words, he plunged a dagger in his heart.

Vol. ii. p. 72. — — — — —; in ſhort, it certainly did not appertain to the convention to try the king.—He was put to death on the twenty-firſt day of January, 1793. — — — — — — — — — — — — — — — — A majority of only five voices, conſigned to death the heir of ſixty-ſix monarchs. He had reſtored, though not perhaps quite voluntarily, to France her national aſſemblies; three of which were convened during his reign. The firſt ſtript him of his authority; the ſecond of his liberty; the third of his life."

For the following judicious reflections, on the ſubject of language, we are indebted to the Editor.

"The French have done with reſpect to their language, what they have practiſed in their politics; that is to ſay, acted the part of unſkilful artiſts; frequently deſtroyed, where they meant to improve, and conſtantly diſfigured their work every where.

"There is aſſuredly a certain *arbitrium loquendi* in language, not merely confined to accentuation of ſpeech, which is the prerogative of genius, taſte, and learning; but it ought only to be exerciſed by ſuch as are in poſſeſſion of thoſe three qualifications; and

even

even then ſhould be uſed with great reſerve and caution: the ratification of cuſtom withal is neceſſary, in order to denizen the employ of a new word. The want of copiouſneſs in the French language, although an imperfection, received, however, a valuable compenſation in a claſſical purity and preciſion of expreſſion. Its rhetorical precincts might have been allowed to be extended by the authority of a Voltaire, a d'Alembert, or ſome other great maſters; and perhaps by ſome learned men of the preſent day;—but certainly not at the pleaſure of every ſmatterer in literature, who chuſes to conſider himſelf the Quintilian of his country.

"With reſpect to our own language; though much richneſs of expreſſion reſults from foreign derivation; yet, if our modern Engliſh writers, following the example of our modern reformers in politics, ſhould wiſh to adopt the innovating ſpirit of our neighbours, they will entirely vitiate the Engliſh tongue, in violation of the protection it has hitherto derived from the philoſophical obſervations of a Harris, a Johnſon, a Lowth; and in ſpite of thoſe immortal maſters of ſtyle, Swift, Addiſon, Pope, &c.

"As for the French language, if the preſent ſyſtem of innovation continue, it will approach faſt to that condition, which will entitle it to no better an appellation, than that of a kind of *lingua Franca*.

"A ſtandard of taſte in writing is thus likely to be deſtroyed, through the privilege generally aſſumed by every individual, of ſettling his own criterion. If we take trouble to inveſtigate the nature of language, we ſhall find that the mode of expreſſion in every nation ſprings entirely from the turn of thought proper to that nation, conſequently that we always ſpeak beſt in our own language, becauſe we ſpeak more naturally in it. We may borrow, it is true, from the French ſome words, nay idioms, which are of peculiarly apt expreſſion, and they may do the ſame from us. But, making an unlimited uſe of this privilege, will only tend to render both nations ridiculous in the ſight of each other.—It is one of the infatuated refinements of the preſent times, not only to ſtuff our language with foreign idioms and words; but alſo to endeavour to obliterate altogether every pretenſion to national propriety in all the moral and phyſical relations of mankind.—National character even, is now ſtyled an unphiloſophical prejudice, not worthy a Coſmopolite. Thus do theſe pſeudo-philoſophers pervert every doctrine, nay diſfigure philanthropy itſelf. Even religion is taken within the horrid ſcope of their bird-eye-view of things.—And Bonaparte, a worthy diſciple of their accommodating perſuaſion, failed not in conſequence to profeſs himſelf a Roman catholic at Rome, a Muſſelman at Grand Cairo; and would turn Proteſtant at London; and Atheiſt—wherever it ſhould ſuit his intereſt."

"ROBESPIERRE AND BONAPARTE.

"There is but one anſwer to be given to thoſe incredulous perſons, who cannot venture to attach credit to the ſuppoſition of a conſpiracy having been laid by Robeſpierre. In order to ſpare them

them the pain of ſuſpenſe, as well as to ſet their conſcience at reſt, Robeſpierre took care to ſketch out himſelf the plan of the plot; the firſt object of which was, to obtain money; the ſecond, to addreſs the departments; the third, to keep couriers conſtantly with the commiſſaries of the different armies; the fourth, to form a federation of the commune of Paris with Marſeilles; the fifth, to arm the Sans Culottes, and keep them in pay; the ſixth, to ſuſpend every kind of works, till ſuch time as the country ſhould be reſtored to a ſtate of ſafety; the ſeventh and laſt, to effect a change of local ſituation. This laſt expreſſion eſtabliſhes a good proof of the project of diſſolving the convention; and perfectly coincides with the avowal made by Lacoſte in the roſtrum of that aſſembly, on the very day, or the morrow of the fall of the tyrant, which imported, *that ſix months previous to that period, Robeſpierre had propoſed to both of the committees the ſuſpenſion of the ſittings of the aſſembly.*"

"This propoſal made by Robeſpierre to the two committees is exactly conformable with the plan ſince practiſed by Bonaparte. Had Robeſpierre haply been bred at *l'Ecole Militaire*, inſtead of an attorney's office, and afterwards made arms his calling; he might have had the military ſtrength of the country at his diſpoſal, and, like Bonaparte, not have confined himſelf to humbly propoſing a meaſure, inſtead of enforcing it at the point of the bayonet. The views entertained by theſe two ambitious individuals are the ſame; the circumſtances in which they were placed only differ. Whenever the ſanguinary meaſures of the government of Robeſpierre ſhall appear to Bonaparte to be the only means of maintaining his power; we ſhall probably ſee, or rather France will feel, that the *Conſul* is but the *Decemvir regenerate.*

"*Poſitis exuviis novus coluber.*"

"DAVID THE PAINTER.

"The painter David was one of thoſe, whom a congeniality of character bound in cloſeſt intimacy with Robeſpierre; and he claims a particular mention of him, among the different prodigies of ferocity of that time. It was he, who uſed to ſay, 'If I delight in blood, it is becauſe nature formed me with that propenſity.' He purpoſely became a ſpectator when Deſmoulins and Danton, his colleagues and intimate friends, were led to the ſcaffold. On the ſecond of September, 1792, at the moment when the executioners were maſſacring the priſoners who were confined in the gaol of La Force, the deputy Reboul ſaw David tranquilly taking ſketches of the expiring victims, as they were brought out and heaped upon the carcaſſes of their dead companions. 'What are you doing, Mr. David?' ſaid he, 'I am taking off,' replied the painter, 'the laſt motions of lingering nature in thoſe villains."

"NUMBER OF REVOLUTIONS.

"The Reader will no doubt bear in his mind the numerous *revolutions* which are compriſed within our *revolution*; and which conſtitute ſo many diſtinct and leading epochs in it. We have had the

the revolution of the fourteenth of July; that of the fifth and ſixth of October; that of the acceptance of the conſtitution of 1791; that of the tenth of Auguſt; that of the proclamation of the republic, or the abolition of monarchy; that of the murder of the king; that of the thirty-firſt of May, the epocha of the Decemvirate; that of the conſtitution of 1793; that of the revolutionary government, which immediately ſucceeded it; that of the ninth of Thermidor; that of the conſtitution of 1795; that of the decrees of the fifth and thirteenth Fructidor.

"*So far extends the numeration made by Mr. Pagès of revolutions, counter-revolutions, inſurrections, conſpiracies, aſſaſſinations, murders, maſſacres, uſurpations, tyranny.—What an Appendix to the dreadful catalogue is Bonaparte preparing!*"

M. Pagès concludes *his* Hiſtory with a pompous eulogy on the conſtitution of 1795, which he repreſents as the *ne plus ultra* of political perfection! But, with that verſatility of mind and fertility of genius, which ſo ſtrongly characterize his countrymen, he will, no doubt, find ſome means of appeaſing the indignation of the firſt conſul, by proving that the laſt conſtitution of all is much more perfect than perfection itſelf!

DIVINITY.

ART. XXVI. *The Abuſes and Advantages of Sunday-Schools; a Sermon preached at Ormſkirk on Sunday, Nov. 3, 1799, for the Benefit of the Inſtitution.* By Johnſon Grant, A.B. of St. John's College, Oxford. Ormſkirk. Vernor and Hood. London. 1800.

IN the dedication of his diſcourſe to the Rev. G. Ford, Mr. Grant has quoted a ſentiment from "the Purſuits of Literature," which we highly approve. "Conſcious of the importance of every ſingle effort, and of the tendency of individual zeal and labour in the common cauſe," 'I have been induced (ſays he,) to publiſh my ſermon.' Falſe modeſty, or the fear of being deemed obtruſive, has greatly counter-acted the force of this juſt perſuaſion. Nor do we wonder at the circumſtance. Often hath it happened, that an individual, ſtepping forward in the beſt of cauſes, has been cenſured for vanity, or preſumption, though conſcious of motives that would ſtand the teſt of the ſtricteſt ſcrutiny. If he oppoſe, for inſtance, a popular ſuperſtition; if, as a clergyman of the Eſtabliſhed Church, he confront the ſectariſts with that ſpirit and energy, which candour would judge honeſt and ſincere, his conduct at once excites the little jealouſies of his brethren; and he is ſure to meet the frowns of thoſe very perſons, whoſe ſentences had even accorded with his own, whoſe aſſiſtance he had, in private, received, and to whoſe avowed ſupport, he is conſcious of being entitled. Of the favour of the public at large, indeed, he may be, for the moſt part, aſſured; but this is hardly ſufficient to compenſate for the diſcomforts which he thus experiences in his own neighbour-

neighbourhood. Beſides, the malignity and ſpleen, and envy of the neighbourhood, will not always be confined to oral converſation; but, diſdaining the limits of the convivial circle, will break forth, in weekly or in monthly journals, to the confuſion of good-ſenſe and taſte, and literature. "*Facit indignatio verſus.*" It is only, then, to his ſenſe "OF THE IMPORTANCE OF EVERY SINGLE EFFORT," that a conſtitutional, and more eſpecially an Anti-jacobin writer, can recur, to ſtrengthen his principles and confirm his virtue.

That, in this publication, Mr. Grant's intentions are entirely anſwerable to his profeſſions, we have not the ſlighteſt doubt, but, perhaps, whilſt our opinions are not entirely conſonant with his, on the ſubject of Sunday-Schools, we ſhall be diſpoſed to ſpeak favourably of the general execution of his little work. In defence of his favourite inſtitution, Mr. G. intimates: "Every well-diſpoſed man, who thinks, will be religious. Education will cauſe ſuch a man to think. It will, therefore, make him religious. Vacuity of mind is the parent of wickedneſs. To inſtil ideas, then, into the peaſant's breaſt, is to build up a barrier againſt the encroachments of temptation. Early impreſſions are always ſtrong. Accordingly, when youth are taught the principles of induſtry, they are led on a way, from which, when they are old, they will not depart. The few plain ideas which occupy the poor man's mind, uncompreſſed by others, exert an elaſtic force, and expand till they fill the whole man. When ſuch ideas are ſound and pious, they will diffuſe a greater influence; they will prove a more potent amulet againſt ſin, than they who view a wider range of literature, may be apt immediately to imagine. Now it is remarked by an author, acute in criticiſm as he is profound in erudition, that the conduct of men is chiefly regulated, not ſo much by general ſyſtem, as by ſhort axioms, conciſe maxims, and ſudden reflections. If theſe, then, are proverbial, antithetical or pointed, and frequently paſs in our youth before us, their image in our memories will be afterwards indelible, their recurrence unremittent." Pp. 9, 10.

To theſe remarks (ſome of which are to us not perfectly intelligible) we ſhall oppoſe a few arguments againſt the Sunday ſchools, as they ſtand in a manuſcript ſermon, that was lately ſubmitted to our inſpection, not intending to adopt them as our own, but meaning only to ſhew that different opinions are entertained on the ſubject, by the beſt friends of the church. Many objections (ſays our correſpondent) were offered againſt this eſtabliſhment, by people of the firſt ſtation in the church, by men of piety and candour, and let me add, ſagacity. The moſt weighty ſeemed to be, that children would probably be taught too much, at ſome Sunday-Schools; at others, would imbibe erroneous doctrines. The firſt principles of religion, (it was urged) were very few: the articles of belief ſhort and ſimple, ſuch as every peaſant might know, if he pleaſed, notwithſtanding his inability either to read or write; ſuch as every villager might hear, on the Sabbath-day, repeated by his miniſter. As the good Biſhop of Clonfert well obſerved on the occaſion: "A poor man's creed need not

be long." It was argued, that if once religion were taught the common people ſyſtematically, they would neceſſarily begin to reaſon upon the ſubject; but that (ſince they might as well be formed into Ariſtotelian metaphyſicians as philoſophic Chriſtians) their reaſoning would ſerve only to perplex their minds, and lead them off from their proper purſuits or occupations, till at length it terminated in methodiſm or infidelity. That the perſon, who has drunk ſo much of the ſtream of knowlege as to wiſh ardently for more, without having an opportunity of ſatisfying his thirſt, ſtands in a very dangerous predicament, is an idea, which, though familiar as a proverb in common converſation, has been dignified as a ſentiment in poetry and philoſophy. The great Lord Verulam, one of the moſt brilliant luminaries in the world of ſcience, was decidedly of opinion, that a ſlight acquaintance with ſpeculative religion, had a direct tendency to infidelity. A Chriſtian, ſtudying his religion ſuperficially (he thought) might ſoon become a ſceptic; and it was neceſſary, that he ſhould go deeper, in order to be reconverted to Chriſtianity. Such a reſearch (it was judged) would be impracticable with the lower orders of the people. Whatever time the Sunday might furniſh them for inveſtigation; the other part of their education and their ſubſequent purſuits in life, muſt be utterly incompatible with theological ſtudies.——"In regard to the perverſion of the ſchools into ſeminaries that might 'cauſe to err from the words of knowlege,' the ſuſpicion aroſe partly from the tenets of the chief patrons, who were avowed enemies to the church of England, and partly from the probability of ſuch a circumſtance from the temper of the times."

"After the lapſe of a few years, the debate was no longer ſupported by ſpeculation only."——"It appeared, that a vaſt number of thoſe, who have been brought up at the Sunday-School, were wandering from their proper callings, had become fanatical teachers, had deemed themſelves qualified to hold diſputations upon religious topics, were turned ſceptics and infidels, and anarchiſts, and were ſpreading a malignant influence through the maſs of the community." "The dread of falſe inſtruction, in the firſt inſtance, has been proved, too clearly, to be no chimerical apprehenſion."—"It ſeems, as if the original patrons of this inſtitution, had been looking forward to an event in a neighbouring country, for which all hiſtory can produce no parallel! And it ſeems, as if thoſe worthy men, who diſapproved and diſcountenanced the infant ſeminaries, had experienced a preſentiment of that terrible revolution. Alas! if ſo; the hopes and the fears of both, are too ſtrikingly realized."—"Thoſe, who have been taught to read, to write, to reaſon, we ſee them now graſping with eager curioſity, every pernicious treatiſe within their reach. Inſtructed juſt enough in the Scriptures, to be able to conceive the meaning of that popular but peſtilent publication, 'the Age of Reaſon,' we may obſerve them examining their Bible with a ſuſpicious eye, and rejecting its authority, and finally ripe for every evil work"—"I am apprehenſive that parents not only ſet bad examples to their offſpring by their

their irregular lives; but that there are ſome deſigning enough to make every improvement in reading and Chriſtian knowlege ſubſervient to their own wicked deſigns. Their children can read: they put bad books into their hands. Their children have been taught to think upon religious ſubjects: they guide their thoughts (an eaſy taſk!) into the channels of doubt and perplexity: they convert the wholeſome food of the Goſpel into the moſt deadly poiſon. And, 'after having known Chriſt,' they teach their own offspring to turn the grace of God into laſciviouſneſs."—"Thus they not only emulate, but ſurpaſs in guilt, the worſhippers of Moloch, in ſacrificing their ſons and daughters unto devils."

Thus far the manuſcript. The obſervations which we have quoted from it are certainly entitled to very ſerious attention. We are fully aware of the injuſtice of arguing *ex abuſu ad uſum*; but it is indiſpenſibly neceſſary in all novel inſtitutions, to weigh, with care and circumſpection, the probable abuſes againſt the poſſible advantages. The BISHOP of LINCOLN has treated the ſubject, as far as he has entered into it, in a proper point of view; but we fear, that the abuſes of the inſtitution have extended much more widely than his Lordſhip ſeems to apprehend. The largeſt *Sunday School* in the Metropolis, and, we conceive, in the kingdom, is under the excluſive direction of *Methodiſts*, and is actually licenſed, as a *Diſſenting-Meeting Houſe*. But to return to Mr. Grant. He ſeems to be aware, that "principles inimical to virtue, to peace, and to ſalvation, are often interwoven in hiſtories, in works of imagination, in moral and religious treatiſes." P. 16. He, therefore, recommends to all, (and particularly to the pupils of the Sunday-School) "to peruſe every book, every paper impreſſed with letters, with extreme circumſpection; to ſolicit the opinion of ſome character of worth, whether it is to be ſtudied as improving, or bruiſed under their feet, as infectious." P. 17. It would have been much wiſer to recommend to his pupils, or to the "*educated poor*," (as he calls them) their BIBLE, to the excluſion of (almoſt) every other book.*

Though we cannot very highly praiſe the literary merit of this performance, and could point out ſeveral inaccuracies, we muſt repeat, that we give Mr. G. full credit for the goodneſs of his intentions.

* "Our philoſophiſts, with great ſhew of ſanctity and liberality (ſays Mr. Grant) are ſometimes heard applauding Sabbath-education, becauſe they delight in ſilent ſarcaſm to grin over the growth of their prey; becauſe they ſecretly conſider, that the poor, who can read, may be more eaſily vitiated by the impious information, they intend, in future, to *hawk cheap* into their way." PP. 21, 22.

ART. XXVII. *A Sermon preached at the Cathedral Church of Wells, on Sunday, January* 22, 1800. By George Beaver, B. D. Rector of Trent, in the County of Somerſet, and Weſt Stafford cum Frome Billet, in the County of Dorſet, L. B. 4to. 1s. Pp. 24. Seeley and Rivingtons. London.

THIS ſermon is on an extraordinary point of theology, as it conſiſts of reflections on the revolution of a century. "We are now far advanced," ſays the preacher, "in our progreſs through a ſtage, which, whether we conſider it as the commencement or termination of a CENTURY, equally demands our moſt ſerious attention to ſo intereſting and awful an event. There are, it is to be feared, too many, even amongſt them that 'name the name of Chriſt,' the years of whoſe lives have ſtolen away, one after another, imperceptibly; until, at length, they have ſeen the wide circuit of an AGE, all at once cloſing around them; without their ever having beſtowed one moment's meditation on the part which they have acted, during the portion of time aſſigned by Providence to each of them reſpectively, in the courſe of its ſeveral gradations."

Such is the beginning of this ſermon. "Oh! that we were wiſe," it adds at the end, "that we would conſider this; and not ſuffer the feeble, temporary joys (if indeed they deſerve that name) of a ſhort life, to rob us of an eternity of ſubſtantial, incomprehenſible, bliſs. What is a CENTURY? What are millions of millions of years, when compared to endleſs duration? Thither let our attention be principally directed. Whilſt we are here 'numbering our days,' and may we 'ſo number' them, as to 'apply our hearts unto wiſdom;' whilſt we are meaſuring a tranſitory exiſtence, by dividing its limited extent into ſtated periods and revolutions; let us look forward to the tremendous moment, when TIME SHALL BE NO MORE; when there ſhall be no longer a firmament over our heads, with 'lights to divide the day' from the night, and to be for ſigns, and for ſeaſons, and for days and years;' but, the gates of Heaven being thrown open, that the righteous may enter in, and the wide portals of hell cloſed on the workers of iniquity, the portion of the former ſhall be an undiminiſhed blaze of everlaſting light and glory, that of the wicked one perpetual night of outer darkneſs; darkneſs, the more horrible for being rendered VISIBLE, by the diſmal gleam, which will be reflected from the flames of that tormenting FURNACE, the ſmoke' whereof ſhall 'aſcend for ever and ever.'

From reflections like theſe, as judicious as they are ſerious, and conveyed (we ſee) in a language too animated not to be affecting, we turn to a paſſage peculiarly ſuited to the preſent criſis; the grand ſtruggle between our conſtitution, ſo long the boaſt and the bliſs of Britons, and the new notions imported from France, as written in the largeſt characters of blood there. "In our united, public character," aſks the preacher very uſefully, "what ought we more heartily to deprecate, than the being ſeized with a general torpor, deſtructive of all civil and religious energy? What ought we more earneſtly to ſue for, at the throne of grace, than a continuance of the divine bleſſing on the prudent and virtuous exertions of thoſe, by whom, under the protection of Providence, our lives, our property, our moſt holy religion, have been preſerved, amidſt the almoſt univerſal depredations of avowed foreign enemies, and the vile traitorous machinations of ſtill more dangerous do-

meſti

meſtic foes? Let us not ceaſe to praiſe the Lord, for having graciouſly enabled the vigilant guides*; who have been placed at the helm to ſteer our veſſel hitherto, not only with ſafety, but in a full tide of glory. In the mean-while, we cannot but be thoroughly ſenſible, that it is incumbent on us, as diſtinct members of the community, to contribute in our ſeveral ſtations, towards alleviating the burthen of thoſe, on whoſe ſhoulders the government of it reſts, by a ready concurrence in furthering the meaſures neceſſary to the ſecuring of its ſafety. As much as this is required of us, in our reſpective, ſeparate, capacities, at all times; but, in caſe of emergency, we are no leſs prompted by our intereſt, than impelled by our duty, to join hearts and hands in endeavouring to extricate the ſtate to which we belong, from the difficulties and diſtreſſes that attend it. Need I remind you of the happy effects of ſuch combined exertion? Had it not been for the union, which diſplayed itſelf at the awful moment of impending danger to theſe realms, what would have become of our laws, our liberty, and our perſons? To what, under Heaven, does this KINGDOM, as ſuch, owe its preſent EXISTENCE; but to the wiſdom of thoſe who contrived the firm legiſlative authority which ſanctioned, and the general, national zeal, prepared to put in execution, the means of warding off the blow with which we were threatened, by projected invaſions both of our own territories and thoſe of a ſiſter-nation, from a moſt inſidious and powerful enemy; rendered at the time the more formidable, by the too well grounded apprehenſions of there being bands of vile miſcreants, diſperſed throughout the land, eager to join in the deſtruction of their native country? From the dangers with which we have been thus ſurrounded, has it pleaſed our Heavenly Father, in his infinite loving-kindneſs to deliver us. We are ſtill, through his bleſſing, as ſtrenuous aſſerters (as ever) of our rights and liberties at home, and no leſs valiant defenders of our national property abroad, a great and flouriſhing people. But let not our preſent ſecurity from the danger of inteſtine commotions, or the train of proſperity, which has ſo uniformly attended us in our commercial and military character, lift us up to a haughty and unnatural independence. We cannot but know, where our great and ultimate truſt is to be fixed."

In all this we cordially unite with Mr. Beaver. We therefore recommend his ſermon to our readers. We have dwelt the longer upon it, becauſe of the juſtneſs of its political reflections on the preſent times. It is indeed to the high honour of the clergy, that in this alarming criſis of property, of perſon, and of religion, they have in general taken the alarm livelily themſelves, and have ſounded it loudly round the iſland, with equal good ſenſe, good ſpirit, and good ſucceſs.

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* The integrity of the metaphor requires this word to be *pilots*.

ART. XXVIII. *A Sermon preached in the Pariſh Church of Langton Juxta Partney, in the County of Lincoln, on Sunday, June* 8, 1800, *being the firſt Day appointed for a Public Thankſgiving to Almighty God for the Providential Protection of the King from the late atrocious Attempt againſt his Sacred Perſon.* By the Rev. Robert Uvedale, M. A. of Trinity College, Cambridge. 4to. 1s. Pp. 12. Hurſt. London. 1800.

A PLAIN and reſpectable Sermon from 1 Pet. ii. 17, on a ſolemn and intereſting occaſion which demanded every expreſſion of piety, and juſtified the warmeſt ſtrains of eloquence. The following paſſage holds out a uſeful leſſon to thoſe who only look on the honour and emoluments of ſuch as are in authority; and who envy the ſplendor of the crown, while they are inſenſible of its weight.

"Great therefore is the goodneſs of God, in laying us under ſuch ſolemnities of ſubmiſſion to it; if we conſider what numbers are to be kept in order, and therefore ought to be kept in awe—that Juſtice is to be maintained—Virtue encouraged—Religion protected—Induſtry promoted—the Ambitious curbed—the Violent repreſſed:—Atheiſm and Irreligion, Hereſy and Schiſm to be eradicated—Idleneſs and Villainy puniſhed; and what jealouſies, fears, murmurs, and reproaches, are apt to ariſe, even under the more laudable management of affairs——Who is ſufficient for theſe things? How wiſe muſt be the head—how quick the eye—how honeſt the heart—how reſolute the mind—how firm the nerves; to anſwer all theſe ends of good government, without ſcandal or reproach. Hard would be the fate of the rulers of the people, if a fault or miſtake in them, when occaſioned neither by groſs corruption, nor manifeſt imbecility ſhould be treated with ſeverity; or ſhould the ſubject be allowed to judge and condemn to the extreme every thing that ſhould be done amiſs. Certain it is, that any government is better than Anarchy and Confuſion—than civil Diſcord and Rebellion—than lawleſs impunity, where every man may do what is right in his own eyes; or ſuch a wretched and ſanguinary ſcene of miſery and confuſion, as a neighbouring Nation hath lately preſented."

POETRY.

ART. XXVIII. *The Revolution; or Britain delivered. A Poem, in ten Cantos.* Dedicated to the King. 8vo. Pp. 247. 6s. Scott. Bridges-Street. London. 1800.

AFTER the dedication of his book, to no leſs a perſonage than his Majeſty, the author proclaims (in his preface) that "the work from the nature of the ſubject, CANNOT FAIL OF BEING HIGHLY POPULAR! Thoſe bold and indiſputable truths, which form the foundation of revolution-principles, will be found every

where,

where, to pervade it, and intitle it, in a particular manner, to the patronage of every lover of his country."—We turn to the poem itſelf.

" From Stuart's hand now long had Britain's weal
Felt the dire ſcourge that arms a Bigot's zeal,
Blinded by ſuperſtition's ſullen gloom,
No light he ſaw, but thro' the Pall of Rome;
Regardleſs of the laws, thoſe ſacred *ties*,
That ſtamps the Prince the applauding people's *choice*;
Each threat'ned right ſtood trembling for her *end*,
And ſtern oppreſſion ſtalk'd the affrighted *land*." P. 2.

" Deſpotic fiends o'eraw'd loſt Stuart's mind,
And form'd him Lord, not friend of human kind;
Thoſe fiends by pol'cy, artful Stepdame, bred,
Which taint the heart, then lead the cruel head,
That blind the eye to ſoft Compaſſion's tear,
And lend to ſuffering worth a dull, cold ear." P. 4.

" The common welfare of mankind *impels*
And dying freedom's pleading voice *prevails*;
By thee has ſhone ſtill Naſſau's race *decreed*,
Around the joys of liberty to *ſpread*;
Grant, then, thou awful power, whoſe righteous hand
Weighs the juſt fate of each contending land,
That, led by thee, ſucceſs my labors *bleſs*,
And Britain freed, reſume the ſmiles of *peace*." Pp. 25, 26.

" Hence keen to marr this purpoſe of his *will*
His ear the ſenate's artful prayers *aſſail*,
With anxious care his preſence to retain,
A ſuit, his faith engag'd, now preſs'd in vain." P. 81.

" So the Epheſian dame, thy ſorrows' *mate*,
Emtomb'd her Lord within her heart's fair *ſeat*,
With life's warm ſtream his hallow'd duſt did blend,
Nor ſuffer'd fate their union to ſuſpend," P. 192.

Theſe are random extracts from various parts of the poem; whence it may be fairly determined, that the cantos are all " of a piece." We have here, no *purpureus Pannus* attached to coarſe Kidderminſter ſtuff: but the poet follows the Horatian rule, " *qualis ab incepto*," &c. Nor is our Bard one of thoſe children of mediocrity, to whom neither gods nor men give quarter; nor even the " columns * of a Morning Poſt!" The author of the " Revolution" is more deciſively marked in every feature: he bears, on his very front, the ſtrong *imprimatur* of his mind. In him, in ſhort, we perceived the moſt ſtriking characteriſtic of the poet—the " *Os magna ſonaturum*"—when he declared, that " his work could not fail of popularity!"

* " Non dii, non homineſs, non conceſſere *columnæ*."

ART. XXX. *Two Metrical Romances; and other Original Pieces; with a Parody from Shakeſpear, and a Tranſlation of a part of the Fourth Act of Kotzebue's celebrated Tragedy, entitled Die Spanier in Peru, oder Rolla's Tod; the Spaniards in Peru, or the Death of Rolla.* 4to. 2s. Pp. 40. Allen. London. 1799.

THE author of theſe political effuſions, who chooſes, from a principle of modeſty, we preſume, to lay concealed, deſerves commendation from the public. We have peruſed his pleaſing poems with ſatisfaction and pleaſure; nor would they, by any means, have injured the reputation of the author, had he thought fit to make himſelf known. He calls them "trifles in verſe;" he ſays, he "claims not the appellation of poet; he is merely an humble verſificator." Be it ſo; but, as ſome of the pieces contained in this metrical pamphlet have already appeared before the public in periodical or fugitive prints, and received commendation from thoſe who knew not the perſon, character, nor ſituation of the author, and who therefore had no motive to flatter him, ſo, remaining in the ſame ignorance ourſelves, and from a ſimilar unbiaſſed and impartial principle, we cannot withhold our tribute of juſt approbation and praiſe.

The verſes flow in eaſy rhyme; the ſubjects are pleaſing; the ſentiments are juſt, and well expreſſed. The metrical romances, entitled "Mooriſh generoſity," and "Matilda" are happily conceived, and pleaſingly unfolded; the parody from Shakſpeare's Hamlet, and the tranſlation of a part of the fourth act of Kotzebue's "Spaniards in Peru," have each their reſpective ſhare of merit. As no unpleaſing ſpecimen of the Poet's lively taſte and eaſy verſification, we ſelect the two following poems; whilſt, we would, at the ſame time, and from the idea of his being a *young* man, encourage him to a cultivation of his poetic talent, and to aim at forming it after the chaſteſt models.

"*Addreſſed to a Coquett.*

"Imperious fair, who long my mind haſt ſway'd,
And long haſt play'd th' unfeeling tyrant's part,
No more ſhalt thou my liberty invade,
Or hold, in abject bonds, my vaſſal heart.

"No more I'll be a woman's pliant tool,
Rul'd by her airs, caprices, and diſtruſt;
No more I'll act the eaſy, am'rous fool,
Driv'n to and fro by ev'ry female guſt.

"The native freedom of the godlike mind
Should never crouch in Cupid's ſervile chain;
To be the ſlave of love 'twas ne'er deſign'd,
Or bear capricious beauty's flippant reign.

"Would'ſt thou thy arts, thy levities, forbear,
I'd pay ſincereſt homage at thy throne;
Wert thou as ſoft and kind as thou art fair,
This willing heart thy gentle ſway ſhould own.

But

" But ſince, rejecting reaſon's ſage control,
Thy actions ſpeak thee frivolous and baſe;
Since ev'ry paſſion that infeſts the ſoul
Finds in thy changeful breaſt a ready place;

" Since Affectation claims thee for her child,
And coy Diſdain ſits haughty on thy brow;
Thy giddy heart ſince Faſhion has beguil'd
At her gay ſhrine with fervent zeal to bow;

" I from this hour thy empire will renounce,
And ſtrive t' eraſe thy image from my breaſt;
Now to thy charms a long adieu pronounce,
Thoſe charms which once could cheat me of my reſt.

" But, while my long-loſt heart I thus recall
From the fair object of it's firſt deſires,
Some pangs I feel for one who caus'd my thrall,
For one who rais'd the flame that now expires.

" I trace, with anxious thought, that early day,
When firſt thy form ſeduc'd my gazing eyes;
When firſt I baſk'd in beauty's fervid ray,
And hail'd the proſpect of a lovely prize.

" Soon did thoſe ſweet but guileful moments glide;
Thy native folly ſoon aſſum'd the rein;
Soon adulation ſwell'd thy heart with pride;
Soon waſt thou fickle, volatile, and vain.

" I'll now purſue a leſs inconſtant fair,
Whoſe heart in uniſon with mine may beat;
Whoſe ſoothing voice may chaſe each riſing care,
And who with fond return my love may greet."

" *HINTS OF ADVICE TO THE FAIR SEX.*

" YE charming fair, who Britain grace,
The counſels of a friend receive;
And, while the ſprings of ill I trace,
A kind attention deign to give.

" For, in this gay, licentious age,
Folly uſurps the throne of ſenſe;
Unmeaning cares the thoughts engage,
And vice breaks down fair virtue's fence.

" O'er ev'ry thought your minds can frame,
Let chaſteſt purity preſide;
And may each action ſtill proclaim
Ingenuous modeſty your guide.

" Ne'er may your hearts be led aſtray
By ſpecious frauds or luring wiles,
Or abject flatt'ry find it's way,
The ſerpent that your ſex beguiles.

" Your

" Your lovely forms ſhould never raiſe
Thoughts that may tend to make you vain:
External beauty ſoon decays;
Few of it's traces long remain.

" Let not frivolity intrude,
Or uſeleſs cares your minds employ;
And ne'er may jealous envy brood,
Your tender boſoms to annoy.

" Let calmneſs in the breaſt prevail:
Paſſion's warm ſallies ſtrive to curb;
Nor ſuffer ev'ry tranſient gale
Your temper's ſmoothneſs to diſturb.

" To guileful pleaſure's ſiren voice,
A voice that leads to frequent ill,
Turn a deaf ear; nor fix your choice
On what your hearts with grief may fill.

" 'Gainſt crafty man be on your guard;
His wily arts prepare to ſhun;
His ſallies check; his flights retard;
Nor by his treach'rous ſmiles be won.

" Good-nature, cheerfulneſs, and ſenſe,
With prudence, ſtudy to combine;
To poverty your aid diſpenſe;
To wretchedneſs benignant ſhine.

" Dare to be virtuous, good, and wiſe,
Regardleſs of the laugh of fools;
The ſneer of profligates deſpiſe:
Nor ſeek the applauſe of faſhion's tools.

Though beauty mourns her fleeting reign,
Thus will your charms diſtinguiſh'd blaze;
Thus admiration you will gain;
Thus will you reap ſubſtantial praiſe."

MISCELLANIES.

ART. XXXI. *A Determination of the Average Depreſſion of the Price of Wheat in War, below that of the preceding Peace; and of its re-advance in the following; according to its yearly Rates from the Revolution to the end of the laſt Peace: With Remarks on their greater Variations in that intire Period.* By J. Brand, CL. M. A. &c. &c. 8vo. PP. 102. Rivingtons. London. 1800.

THIS is a tract which juſtly claims a more than ordinary degree of attention. It has every importance which the nature of the ſubject and the circumſtances of the moment can beſtow. The anxiety which

which every mind, not totally devoid of ſenſibility, muſt experience when every article of ſubſiſtence is exorbitantly dear, and when there is too much reaſon to fear that a real ſcarcity exiſts in reſpect of ſo neceſſary an article as bread-corn, is inexpreſſibly heightened by the diabolical uſe which is made by a Jacobin faction of theſe dreadful misfortunes. There are men, or rather there are fiends in human ſhape, who ſeek to convert the diſtreſſes with which Providence has thought proper to afflict the country into the means of its deſtruction, who endeavour to ſtimulate the lower orders, by a ſenſe of their ſufferings, to riot, inſurrection, and rebellion. One of their moſt efficacious means of producing ſuch miſchievous effects, is a miſrepreſentation which eaſily gains credit with the unthinking and moſt numerous part of the community; that all our diſtreſſes are owing to the war. The perſons who propagate this opinion know very well, that if it were to become prevalent to a great degree, the war would be rendered ſo unpopular, that government would be deprived of the ſupport of the people in its proſecution, and the country being of courſe unequal to the exertions, which are neceſſary in ſuch a conflict, would unavoidably be obliged to ſubmit to whatever terms its implacable foe might impoſe, and its total ruin would be inevitable. This dangerous miſrepreſentation is refuted in the pamphlet before us, in the moſt effectual manner—in a manner which is calculated to afford the mind the moſt complete and laſting ſatisfaction. There are ſome perſons, who, though firmly convinced that the preſent dearneſs of bread is produced by cauſes entirely independent of the war, are, at the ſame time, of opinion, that war has a natural tendency, in ſome degree, to raiſe the price of that article. This opinion Mr. B. demonſtrates to be an error, by eſtabliſhing the reverſe of it, namely, that the tendency of war is to lower the price of bread-corn. The importance of ſuch a demonſtration, particularly at this time, cannot be better exemplified than in his own words.

"The circumſtances of theſe times, in which we are attacked by foreign war and by ſedition at home, render this an error pregnant with the worſt of dangers: the populace will yield a ready ear to the demagogue or agitator who is able to perſuade them, that he is poſſeſſed of a cure for any ſufferings they may labour under: and this kingdom never contained in it ſuch an army of enemies of this deſcription. The calamities of adverſe ſeaſons, they perſuade the uninformed claſs to be the guilt of their governors; and that they themſelves are their only true protectors; the only perſons attentive to their intereſts, which can be ſecured ſolely by embracing their meaſures. The ruin the diffuſion of ſuch a belief may bring upon us needs not to be enlarged on: in this ſtate of ſuffering of the poor, the ſeeds of commotion are widely ſown; and the eruption of a ſingle riot may be the commencement of a formidable inſurrection; and that the ſignal of more."

The great queſtion, reſpecting the different effects of war and peace on the prices of bread-corn, is examined by the author on the two grounds of principle and experience,—the grand foundations of human knowledge.

knowledge. In inveſtigating the general principles which apply to this ſubject, he thus ſtates, with the utmoſt candour, the reaſoning which is uſually advanced, to ſhew that war raiſes the prices of proviſions, and principally of corn.

"It always is attended with a train of new taxes, which although they be not primarily laid upon corn, yet circuitouſly raiſe the market; for if the tax be laid on leather, tea, ſugar, or any other article of his conſumption, the farmer muſt ſell his corn for ſo much more to the ſhoemaker, the grocer, or other vender of the newly taxed article. War, beſide, by diminiſhing the number of the cultivators of the land, muſt diminiſh the quantity of its product and enhance its prices: whereas in peace, the capital of the farmer annually increaſing, new lands are yearly cultivated, old ones improved, and the quantity of corn raiſed greatly augmented. And laſtly, the demand for the army and navy is great, and muſt produce an effect on the rate of the market proportionally great."

Theſe obſervations are ſatisfactorily anſwered.

"On the contrary, it is to be urged, that this circuitous effect of taxes, if not abſolutely an ideal allegation, can be in amount very little. If the conſumption of the newly taxed commodities be not diminiſhed, an effect which very ſeldom takes place, in proportion to the augmentation of their prices, and frequently not at all, the whole body of the conſumers will have ſo much the leſs to expend for all other articles jointly; the prices of which muſt be reduced, or part of them remain unſold: a point fully confirmed by the experience of the firſt 56 years following the revolution. A part of our ſoldiers and landmen for the navy are taken from the cultivation of the land, but a greater number is taken from cities and great towns, in proportion to their population. As the former are the producers, ſo the latter are the conſumers of corn: the inhabitants of the villages are eſtimated to be in number double to thoſe in the cities and great towns.* Now if all ſo taken had been employed in foreign countries and ſubſiſted on their products, and if it ſhould be gratuitouſly allowed, that the product of corn would be diminiſhed in the proportion of the hands employed in cultivation; yet the demand of the people remaining in their dwellings, will decreaſe with the number of non-productive conſumers, that is, in a greater proportion. Therefore, if all our ſoldiers and ſailors had been employed on foreign ſervices, and ſubſiſted on foreign product, there would be a great fall of the price of bread-corn. But a great part of them have actually been, during the war, ſo employed in the Eaſt and Weſt Indies, our garriſons, on the continent, and in Ireland. To theſe are to be added the ordinary and able ſeamen of the navy on many foreign ſtations; who having been ſeafaring men before, were chiefly ſubſiſted by the corn of this iſland, and are now chiefly ſupported by that of other countries: and there remains another conſiderable article to be brought to account, the ſupply of that part of the whole body of officers, which may be taken

"* Price, Rev. Payments, v. ii, p. 178."

as permanently abſent; and who were before conſumers not producers of corn. Thus on the aggregate it appears, if the quantity of corn raiſed be taken to be a little diminiſhed, the demand for it is reduced in a much greater ratio.

"And in what is already ſaid, the anſwer to the laſt reaſon alledged to ſhew that war muſt raiſe the price of corn, is in a great meaſure anticipated. Our land and ſea forces are greatly increaſed in war; and the augmentation, it is certain, is partly ſupplied by corn purchaſed by public contract; but in peace thoſe men had entirely been fed by corn purchaſed by themſelves of the farmers, or by private contract by millers and merchants; and, if a ſmall diminution of the product be admitted, the diminution of the purchaſes will counterbalance it. Beſide, the corn being purchaſed by great contractors to ſupply government, they will procure it cheaper than the conſumer, who buys his wheat of the farmer, or even than the merchant in extenſive buſineſs; which tends to keep the market lower."

Mr. B. then proceeds to ſtate, and to anſwer another allegation which may be advanced againſt his hypotheſis.

"There remains to be conſidered only a ſingle allegation brought to ſhow that war raiſes the price of corn. It is contended 'that war, by diminiſhing or ſuſpending the increaſe of the productive capital of the farmer, prevents his being able to break up and cultivate new lands, or improve the cultivation of old ones.' But this may be produced as an inſtance to ſhow how ſpecioufly a poſition, in its general terms, may appear, which is totally contrary to fact. If war diminiſh the capital of the farmers, it muſt affect equally thoſe who reſide near waſte lands proper for incloſure, and thoſe who do not. If the former ſo abound in capital, that the number of thoſe who can enter on the expenſive operation of breaking up waſte lands be, in war, increaſed beyond any example of a former term of peace, the latter have the ability of purſuing other improvements increaſed in the ſame proportion. It appears, on the beſt authority, that the number of the bills of incloſure in the latter half, or five years, of the laſt peace, exceeded that of the former, in the proportion of 17 to 10: now the number of theſe bills in that laſt term of five years was 173, and the annual average 34;* but in the firſt four years of war, or to the end of 1796, 283, and the yearly average 70†: theſe improvements in the laſt peace had exceeded all former precedents; but in war the farmers were able to command a capital ſufficient to execute more than twice as much; and they who had occaſion for money for improvements of another kind, in like manner either had it, or were able to acquire it with equal facility. War therefore had not, until the end of the year 1796, retarded the celerity with which improvements in agricul-

* "Eſtimate, Chalmers, 1794, P. 275, Bills for Incloſures and Draining, &c. the total of the laſt five years was 179. The incloſing bills of the period were 173."

† "Report of the Secret Committee of the Houſe of Lords, Appendix, No. 44, P. 245."

ture

ture were going on at the end of the peace. It was, in fact, from that term, greatly accelerated."

The author then proceeds to a ſtill more concluſive mode of reaſoning, from which, as he obſerves, "there lies no appeal to diſcuſſions of any kind." He conſults actual experience, in order to aſcertain what are the deciſions of that ſupreme authority upon this important ſubject. And ſhould it appear, that fact and principle unite in ſupport of his hypotheſis, it muſt be allowed, that his reaſoning is eſtabliſhed on immoveable foundations.

The term which is taken for the purpoſe of this enquiry is, we conceive, amply ſufficient to do the ſubject juſtice; it being no leſs than 105 years, commencing in 1688, the period of the Revolution, and ending in 1792, the concluſion of the laſt peace. This total term he divides, according to the fact, into ten complete terms of war and peace, five of each, and from authentic tables,* he aſſigns the price of a quarter of wheat in each year. The general reſult is ſhewn to be, that the average price of wheat, upon all the years of war, in the above term of 105 years, was 2l. 2s. 11d. per quarter, and that of all the years of peace 2l. 5s. 3d. per quarter. So that upon an average of 105 years the price of wheat in times of war was leſs than in times of peace, and that at a rate of 5l. 8s. 8½d. per cent.

A very important inference is deduced from theſe ſtatements, with a reference to the preſent time. Taking the price of wheat to be now 6l. 6s. per quarter, (a price the exorbitance of which is aſcribed by deſigning people to the war) it appears that if peace had been made in the laſt, or any preceding year of the war, the market value would, at leaſt, have exceeded that now taking place by 5l. 8s. 8½d. per cent. So that the price of a quarter of wheat would now be 6l. 12s. 10d. inſtead of 6l. 6s.

In further illuſtration of his ſubject, the author then enters upon a number of ſubordinate calculations, which diſplay that depth and preciſion for which he has been long diſtinguiſhed, but in which our limits will not allow us to follow him. He makes, however, a general obſervation, which, in itſelf, as well as in the reaſons he aſſigns for it, is both too curious and important to be omitted. The period of 105 years contained in his original table, he divides into two great parts, the firſt ending, the other commencing, in the middle of the year 1740. In the former the price of wheat was decreaſing, in the latter it experienced a progreſſive advancement. The cauſe of theſe reſpective variations he thus explains; that in the firſt period the improvements in agriculture, and the conſequent encreaſe of its products, exceeded the encreaſe of the precious metals in Europe, but in the ſecond, the caſe was reverſed, and the precious metals poured in from America in a greater proportion than the products of the earth were encreaſed. Here Mr. B. proceeds to what we may juſtly call a profound inveſtigation of

* In the text the author has adopted Hodſon's tables; in the notes thoſe of Dr. A. Smith. The latter, we conceive, are moſt accurate.

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the cauſes, which have operated in producing at different times a greater or leſs importation of gold and ſilver, or which have tended, after the importation of theſe metals, to augment or diminiſh the relative proportion of the ſtock of coin in this country, when compared with the production of our own natural commodities. There are ſome ſtatements connected with this part of the ſubject of peculiar importance. Mr. B. obſerves, that until the year 1765, we had a great export trade.—Since the year 1771 a conſtant import has been *neceſſary for our ſupply.*

"Two cauſes may be aſſigned for this; the firſt of which ſhall be barely ſtated, without entering into any diſcuſſion upon it. Although the number of the inhabitants of the villages be increaſed, together with their ſkill in agriculture, whereby its product is conſiderably augmented; yet it appears evident, that our manufactures and manufacturers, who are here to be taken only as conſumers thereof, have increaſed with greater celerity: thus the product of the country is not ſo great as formerly, in proportion to the number of perſons to ſubſiſt upon it.

"The ſecond is, that a greater conſumption of wheat has taken place, by equal numbers of the lower claſs, in the latter period than the former. This may be ſhown to be in the higheſt degree probable, from the prices of the table to the end of the war of 1740. For, from the beginning to the end of that term, which conſiderably exceeded half a century, ſome advance, and that not inconſiderable, was made in the wages of artizans and labourers in huſbandry. But if, contrary to all teſtimony, and the reaſon of the thing, we ſuppoſe them to have for that term remained fixed, the effect of this long fall of prices would be the ſame in kind, but inferior in degree only.

"While the price of the grain, reputed the beſt for bread, was decreaſing in every period, and the weekly income of the lower claſs, who had before very much ſubſiſted on ſubſtitutes for it, was encreaſing, or even remaining fixed; it is natural to ſuppoſe that they would deſert the uſe of the latter, or at leaſt greatly diminiſh it, and indulge themſelves in that of the former in its ſtead. At the concluſion of the laſt, and the beginning of the preſent, century, a mixture of rye or barley with wheat was very common in the bread of the lower claſs: the former was called maſlin. Houghton, in his collections on trade and huſbandry*, informs us, that barley-bread was in ſuch general uſe in ſome parts of England, that of ſeventeen quarters of corn ground weekly, at a mill in one pariſh in Buckinghamſhire, ſixteen were of barley: and in Wales, that a bread had been long in uſe, made of equal weights of wheat meal and of boiled turnips, the juice being preſſed out of them. That bread entirely of wheat was not much eaten by the poor, may be alſo inferred, from what he ſays of that which was made of wheat-meal, with the coarſe bran ſifted out. 'This ſort,' he informs us, 'is chiefly in the country, *among able folk, that do value good bread.*'

"But the principal grain uſed in making bread, together with

* "Vol. . No. 90, April 20, 1694."

wheat

wheat, or by itſelf, was rye. In the year 1688, Mr. King computed the quantity of wheat, grown for conſumption, at fourteen millions of buſhels; and of rye at ten millions *. Thus taking the conſumption to have been as the product, the wheat was only $\frac{583}{1000}$ of the bread-corn conſumed: but previous to the year 1772, the author of the Political Eſſays on the Britiſh Empire, informs us, that the conſumption of wheat had been encreaſed to 3,840,000, while that of rye had been diminiſhed to 1,030,000 quarters †: therefore the conſumption of wheat was now become $\frac{788}{1000}$ of the whole of our bread-corn; or the average conſumption of wheat per head was now increaſed in the proportion of 788 to 583; or that of four to three nearly. This circumſtance, joined to the relative increaſe of our artizans and manufacturers, has chiefly contributed to change our export trade of wheat, into an import. The uſe of the inferior corns in bread is now confined to a narrow diſtrict; continually encroached upon and diminiſhing, by the borderers falling into the intire uſe of wheat.

"The ſtate of the labourer, in every department, muſt have been extremely eaſy in the firſt of the terms, that of the fall of prices, ending in the war of 1740. This brought on an augmentation of their indulgences, in the uſe of wheat for rye; which becoming cuſtomary in certain parts of the kingdom, now became to be reputed at leaſt as a neceſſary. This was not the only one of which they contracted ſuch fixed habits, that it became ſuch; others might be mentioned. When the price of wheat and other commodities began to riſe greatly, great additions in the poor's rate took place on thoſe two accounts jointly. This conſequence of what has been ſaid, is of too much general importance to have been paſſed by unnoticed, but not enough connected with the ſubject to dilate any further upon it."

The general concluſion as ſtated by the author, and never was man better qualified to ſtate his concluſion with confidence, is that "the effect of war is to reduce the price of wheat, and it is probable, by parity of reaſon, that of all the prime neceſſaries of life which are not directly taxed." A concluſion ſo important to be made known at this time that we have felt it our duty to be more than ordinarily copious in our notice of this publication, which a regard for the deareſt intereſts of the community induces us to recommend to the attention of all deſcriptions of readers.

We cannot conclude without obſerving, that the author has eſtabliſhed, in a note, a poſition to which, in a future edition, we hope he will allot a more prominent ſituation, as well as a more ample diſcuſſion, viz. that an encreaſe of taxes does not tend to produce any augmentation in the price of wheat. This is illuſtrated by a reference to the ſyſtem of encreaſed taxation which took place about the time of the revolution, and in ſpite of which the price of wheat fell for more than half a century.

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* "Whitworth's Davenant, Vol. II. p. 216."

† "P. 97, 98. Account of Wheat from the three tracts on the Corn Trade: that of Rye probably from the ſame writer."

RESOLUTIONS OF COMMON SENSE, FOR PREVENTIVG OF POPULAR DELUSION, FROM POLITICAL ORATORS.

COMMON SENSE RESOLVES,

I. THAT ſubjects have no *common rights*, becauſe *all men* are not fit for *all things*: 1. In their *natural* capacity. The *fool* has no right to ſit at the council-board; nor the *coward* to be the leader of an army. 2. In their *moral* capacity. The *thief* has no right to be a *ſteward* for the *public*: the *idle man* has no right to the *wages* of the *induſtrious*. 3. Leaſt of all in their *religious* capacity. The *Jew* has no right to be a *Biſhop*: the *Turk* has no right to be a *Schoolmaſter* for the teaching of *Chriſtian Children*. Men have been guilty of more cruelty and injuſtice and robbery on motives of *falſe religion*, than on any others whatſoever—*Heathens* againſt *Chriſtians*—*Papiſts* againſt *Proteſtants*—*Puritans* againſt the *Church* and *Government* of *England*. *Tantum religio potuit ſuadere malorum!*

II. That the *natural rights* of man, are the rights of man in a *ſtate of nature only*: that is, of man conſidered as an *unſocial independent ſavage*. Theſe are, the rights of eating, drinking, ſleeping, hunting, fiſhing, propagating his ſpecies, whipping his children, and defending himſelf againſt wild men and wild beaſts.

III. That as ſoon as man becomes a member of ſociety, and *property* is *divided* by *authority*, and *ſecured* by *laws*; he is bound as a *moral agent*. All his natural rights are under reſtraint, and he cannot exerciſe them at his will, for fear of an *executive power*, ordained to prevent it. They are now no longer *natural*, but are changed into *civil rights*.

IV. That upon the reception of the Chriſtian Religion, natural rights are farther reſtrained by the *divine authority* of the *ten commandments*; which forbid robbery, murder, falſe witneſs, diſobedience, and even the *deſire* of another man's property: and man himſelf riſes from a *moral*, into a *religious* agent.

V. That therefore, if any member of a Chriſtian Society *now* pleads his *natural rights*, he thereby declares, that he intends (or *wiſhes*) to break through the *laws* of *civil ſociety*, and the *reſtraints* of *religion*, and *go back*, as faſt as he can, on *atheiſtical principles*, to the *ſtate of nature*; that is, to reduce things, if he and his fellows ſhall be able, to a *political chaos*, or ſtate of *anarchy*, under which there ſhall be no *diſtinction* of *right*, or *property*, but ſuch as they themſelves ſhall be graciouſly pleaſed to ſettle.

If all the beaſts of the foreſt and the deſart were mingled into one ſociety with ſheep, goats, oxen, and horſes; againſt which God's providence hath wiſely provided; Common Senſe foreſees what muſt happen, when they begin to purſue and exerciſe their *common rights*. And the ſame will hold good in human ſociety: for mankind, like other creatures, are diſtinguiſhed by birth, humour, and education, into the wild and the tame, the cunning and the ſimple, the peaceable and the rebellious, the temperate and the inſatiable, the harmleſs and the blood-thirſty; and have no more claim to the exerciſe of common rights than the beaſts have.

Therefore, as *beaſts* are under *man*, *man* is under *law*, human and divine; and if he knows his own intereſt, he will plead for a due *diſtinction* of *rights*, and do all he can to *ſtrengthen the hands* of the *government* under which he lives, in return for the *ſecurity* he enjoys.

Happy is he who is made wiſe by *ſeeing* miſery in *others*, rather than by *feeling* it in *himſelf*.

Great Britain, February 16, 1790.

POETRY,

CŒNA CIVICA.

Apud Pridie Nonas Novembris.

Nulla crepido vacat? nuſquam Pons? aut tegetis Pars
Dimidiâ brevior? *tantine Injuria cœnæ?*
Tam jejuna fames? cum poſſis honeſtius illic
Et tremere, et ſordes farris mordere canini. Juv. Sat. 5. v. 8.

NE mea deſtituat ſopitus pectora fervor,
Monſtra nova, et ſemper ſurgens de fæce popelli
Portentoſum aliquid caput exerit. Ah! ubi riſus,
Illecebræque abeunt, faciliſque crepundia Muſæ?
Non ita Pindarici vellem commenta * leporis,
Ut ſocios placeat mores, ut ſpernere noti
Jura Dei, cultuſque ſacros agitare cachinno.
Indulgere jocis, cum Bacchanalia vivens
Virtutem ſtrepat, et patriæ generoſus amorem,
Alea † cui præſtat pernox, alienaque victum
Sportula—(laſcivi bene novimus Orgia Collis. ‡)
Quis tulerit? Neque enim, Satyram volventibus, unquam
Viſa mihi tanto lacerari digna flagello
Sæcula: flexanimo ne dogmate ſenſibus error
Irrepat; ſecumque ferat tot damna, quot olim
Intulit attonito patulæ fuga pyxidis orbi.
At ſolenne dies hæc feſtum poſtulat—eſto.
Non equidem inficior; longâ procedere pompâ
Debuerant juvenes, et avi majoris abollæ.
Inſanire licet; Batavis Gulielmus ab oris
Luce quod hac noſtro fundavit littore claſſem,
Et pavidum ſolido tremefecit fulmine papam.
Adde, quod incolumis ſenſit cum Rege ſenatus
Arma Dei, et certam ſub magno umbone ſalutem.
Quid tamen intereà libertatiſque ſacerdos?

* Pindari (*Petri*) ſales bene laceſſeret Lucretius
——————non medio de fonte leporum
Surgit amari aliquid, quod in ipſis floribus angit.

† —————— Hunc alea decoquit, ille
In venerem eſt putris—— Perſius

‡ *Anna, meæ malè* conſcia culpæ. Ovid. Epist.

Et Gracchi, mites animæ! Angliacique Catones?
Deſtituent ſua caſtra? 'Manu mene indice monſtras?
'Seceſſu fruor, et clauſâ virtute ſuperbus
'Enſes increpito: tacitè indignatus olivam
'Ni teretes jactet noſtro ſub numine ramos.'
Audi hominem—Sed tu vis nôſſe pröemia cœnæ,
Vis pateras, quot erant, cyathosque ex ordine plenos?
Charta tibi expediet, quæ ſumpto venderet auro
Hoſtibus hos agros—omnis virtutis abactæ
Relliquias—legitur tamen, et fautore potitur.
Fruſtra illam juſtæ vetuere opprobria linguæ
Fæda loqui, et totâ ſalvi vix aure Tryphones.
Non impune quidem tua Gallia, libera quamvis,
Ferret idem; *ſanctam** ſive admotura ſecurim,
Vel miſſura uſtos Sinamaræ teſqua colonos.
Convenere *duces*†—concurritur—undique‡ turbæ
Introitus celer, et vacui gravis halitus oris.
Proh pudor! Argentum poſitum ſtomachabere, Civis,
Nè rapias; nec te tenuerunt fictilis ollæ
Illecebræ, dum *læſa* dolet convicia *virtus*?
Indoluere coqui, gemitumque dedere tabernæ!
Jamque uli longa dies ſolvit jejunia longa,
Exilit orator, cui rabula plurimus olim
Ceſſit: at incoctas exploſit curia voces.
'*Ipſe* meas dotes minimi fateor, nec habendas
'Duxi *Egomet*, quales his dignas auribus edam;
'Veſtra ſed extorſit *noſtras* clementia voces.
'Civis *Ego*, *ſi quis*, volui qui libera ſemper
'Verba animi proferre, et vitam impendere vero.'
'*Nos* tamen imbelles! *nos*, mollia pectora! *nobis*
'Inſula ſerva, minuta, gemit conſtricta catenis,
'(Verbera dum patimur, Sejani ergaſtula noſtri)
'Nil illi tandem victoria proderit, illi
'Fuſus Iber, Niluſque novum veneratus Oſirin.
'*Nos* aliò ſolem proſpeximus, inter honeſtas

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* La Sainte Guillotine.

† Abſit, ut ex Ovidio depromam
Conſedere duces, *et vulgi ſtante coronâ.*

‡ ——————— exeat aulâ
Qui vult eſſe pius ——— Lucan. l. 9.
Hic, quibus inviſi fratres, dum vita manebat,
Pulſatuſve parens, *aut fraus innexa clienti.*
*Quique ob adulterium cæſi,** *quique arma ſecuti*
Impia, nec veriti dominorum fallere dextras
Incluſi pœnam expectant; ne quære doceri
Quam pœnam; aut *quæ forma viros, fortunave merſit.*
Anſi omnes immane nefas! Virg. Æn. 6.

* Cæſi a cædo—Anglicè 'to cut.'—Vide Ainſworth.

'Conſulum opes, fremidique exercita jura tribuni.' *
'Sola † *mihi* ſpes reſtat, ut *hæc* non dextera deſit
'In furias, ſoluſque evertam ſacra priorum.
'Caſſus erit labor iſte, omnes quo nitimur olim
'In placidos, reſideſque mares? quos hactenus in ſpem
'Duximus heu! fruſtra, cum jam promiſimus ædes,
'Patriciaſque domos, totâque ex gente rapinam?
'Torpetis?‡ Quid, ſi primis defecimus auſis,
'Dormiet et Ratio, dea maxima? Quoi tamen aras
'Struximus; et meritus tam longo dormiet ævo
'Thellualus? *Nobis* poteritne ultoribus uti,
'Dum cænum, ridetque ſui ludibria roſtri?'
Tum ſtetit ante cibos, ut pinguis, ut iratus bos,
Ruſſeliæ flos iſte domûs—Subit ebria turba:
Conſpiceres fractos calices, patinaſque volantes.
Pugna fit; erumpunt gemitus, loculique lavernæ
Furta dolent repetita: § en quò diſcordia *CIVES*
Perduxit miſeros! Socio non parcitur æri.
Dumque, averſa tuens, fumoſos ſpirat odores
Parrius abrepti mox luget pondera cirri.
Quid referam? Quali pulmone ſilentia juſſit
Ricardus fieri, qui natus divite venâ
Confidet his! plebiſque comes, Pompeius et alter,‡
Pangere, vel rigido laudat ſapientia vultu
Qualia, vel denſum ſocii ſutoris acumen,
Scripta ſolet, plauſuque *ſui* gaudere theatri.
At cyathos nemo Regi libare benigno
Auſus erit? Quandò hic ſitiant tot guttura, quando
Ut lautè cœnent hodiè, conducere veſtem
Non rubeant, et cras cœnacula nota reviſent.
'Conſilium laudo.' (Quid, dii, quid ſtemmata proſunt?)
'Ecce! mihi princeps! tota tibi voce propino
'Majeſtas populi!'—Tum junctis planctibus omnes
Perſonuiſſe ſuum jurares Mænadas Hebrum.
At te, quem primo tenuerunt carmine, muſæ
Deſtituent? Furiamque, facemque, et Gallia viri
Quicquid habet?—Donis animi, Demoſthenis adde
Eloquium; accedit, quanquam non dulcis habenti
Nobilitas, procerumque fluens de ſanguine ſanguis.
Sed, doctus licèt, in venalem curio ¶ linguam

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* ——— Leges et plebiſcita coëacta,
Et *cum conſulibus turbantes jura tribuni.* Lucan. l. 1.

† Ὄφρ' οἱοὶ Τρώων ἰτὴν κεφάσωμεν λύσιμεν. Hom. Il. ω. 100.

‡ Ego vos poſthac, viridi projectus in antro,
Dumosâ pendere procul de rupe videbo. Virg. Ec. 1.

§ ——— totus popularibus auris
Impelli, plauſuque ſui gaudere theatri.—Lucan, l. 1.

¶ Vox *quondam* populi, *libertatemque* tueri
Auſus —— Lucan,

EXIT

Exiit, et Gracchi maduerunt roſtra cruore.
Hunc audes celebrare diem, regemque ciere
In tua dedecora, et reduci gratarier anno,
Sternere dum Regis ſolium, Patriæque triumphum
Erigere in mediis vis te, Catalina, § ruinis?
Jam vidi quò dira ferant; tamen hoc mihi mirum
Reſtat adhuc—Nemeſis cum tot devoverit olim
Exilio, *primas* peſtis cur paſſa favillas?
Callida ſic tacitos ubi nectit aranea caſſes,
Muſca perit: magno exiliit ſed veſpa tumultu.
Quin tu (ſi ſerò veniet tamen aurea virgo)
Dignus eris botanos qui mendicabis ad axes,
Blandaque Palmerio jactabis baſia fratri.

§ Patere tua conſilia non ſentis? Conſtrictam jam *omnium* horum conſcientiâ teneri conjurationem tuam non vides? Quid conſilii ceperis, quem noſtrum ignorare arbitraris? Cic. Cat. 1. Y. v.

HISTORY.

SUMMARY OF POLITICS.

THE ſtate of the continental politics has remained ſo ſtationary, ſince our laſt reflections on the ſubject, as to afford no ground for freſh animadverſion, without entering into that labyrinth of ſpeculation which we have hitherto ſo ſtudiouſly avoided, and which it is our fixed intention to avoid hereafter. According to the *faſhionable* mode of compoſing hiſtorical diſſertations, not by queſtion *and* anſwer, but, by queſtion *without* anſwer, we might indeed aſk, does the Emperor, by the diſmiſſion of THUGUT and the appointment of COBENTZEL to his office, indicate a diſpoſition to abandon the warlike plans of the former, and to adopt the pacific intentions of the latter?—Does a perfect harmony ſubſiſt between the courts of Vienna and Berlin? Does the Emperor of Ruſſia perſevere in his determination to inſiſt on preſerving the integrity of the German Empire? Do the hoſtile movements of the principal neutral powers betray a reſolution to make their neutrality reſpected, or to become active participators in the war? We might extend ſuch queſtions as theſe almoſt *ad infinitum*; but unleſs we had the ability to furniſh ſatisfactory anſwers to them, (which, we ſincerely confeſs we have not) we ſhould only be waſting the time of our readers, as well as our own. We ſhall, therefore, defer all reflections on the political ſtate of the Continent until we know what that ſtate really is. Moſt heartily do we wiſh that all periodical writers would follow our example.

In the conſideration of our domeſtic affairs, one leading ſubject preſſes itſelf ſo forcibly on our attention, as almoſt to exclude every other. We mean the high price of every article of proviſion: we have long lamented that ſpirit of avarice and extortion which ſeems to pervade every deſcription of traders—though we are far from aſcribing to this cauſe the evil which we now deplore. On the origin of that evil ſo little harmony of opinion ſubſiſts, that it would

would be the height of preſumption in us, to ſpeak of it with confidence and deciſion. Unhappily the ſentiments of the government are at direct variance with thoſe of a great majority of the people. The latter are perſuaded that no ſcarcity ſubſiſts, and that the preſent price of proviſions is imputable ſolely to monopolizers and foreſtallers. The former, on the contrary, are convinced that there is a real and alarming ſcarcity, and that the dearneſs of proviſions is the natural and unavoidable conſequence of ſuch ſcarcity. Government, moſt certainly, have the beſt means of information, and we know that they have ſpared no pains to obtain the moſt authentic intelligence. But we have alſo reaſon to believe, that the intelligence which they have obtained is as contradictory as that which we have received ourſelves. We have had a variety of publications and ſeveral letters from various parts of the kingdom, on this ſubject, long lying upon our table: But we have rather choſen to ſubject ourſelves to reproach for negligence and inattention to our correſpondents, than haſtily and incautiouſly to agitate a ſubject, on which, of all others, error and miſconception may be productive of the moſt fatal conſequences. If we have any thing like a fixed opinion on this point, it lies between the two prevailing ſentiments; we are diſpoſed to believe, firſt, that there has been a conſiderable failure in the produce of the preſent year, but not to ſuch an extent as has been believed by many, and as the partial experience of individuals has tended to prove; and ſecondly, that the price of corn, and other articles of conſumption has been partly owing to ſuch failure, and partly to that avarice and extortion of individuals, which we have ſo frequently reprobated. But there is one queſtion which we have frequently aſked ourſelves, and which we are ſtill unable to reſolve—Why leave that a matter of doubt, which can with ſuch facility be converted into a certainty. Why not aſcertain the real quantity of corn in the country?—There is no delicacy obſerved reſpecting the diſcloſure of every man's income, when the good of the ſtate requires ſuch diſcloſure, however prejudicial, under certain circumſtances, it may prove to individuals. The amount of every man's ſtock, who deals in exciſeable articles, is expoſed without ſcruple. On what principle, on what pretext, then, can heſitation ariſe, reſpecting the propriety of ſubjecting the ſtock of a farmer or corn dealer, to a ſimilar inveſtigation; eſpecially, when we conſider that the motive of ſuch inveſtigation is ſtronger in the latter caſe than in the former, in the ſame proportion as the ſubſiſtence of a nation is more important than its revenue. Miniſters, however, have wiſely determined fairly to meet, and fully to diſcuſs, the queſtion, at the approaching meeting of Parliament, and we earneſtly hope, that the firſt meaſure reſolved on, will be to aſcertain the real extent of the ſcarcity, and, if found to prevail in a ſerious degree, to ſubject the corn to the exciſe laws hereafter, and, for the preſent, to put all the corn in the kingdom into the hands of government. In the event of an extenſive ſcarcity, it is obvious that the only effectual remedies will be a decreaſe of conſumption, and an increaſe of importation; the former muſt depend chiefly on the exertions of individuals; the latter

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on parliamentary bounties. Let them but know their real ſituation, and the religious principles and good ſenſe of Engliſhmen will combine to make them bear it with patience and reſignation. Nothing, we are perſuaded, will tend ſo much to calm the public mind, to allay apprehenſions, and to inſpire confidence, as the acquiſition of this knowledge, and the conſequent removal of doubt and uncertainty.

It is not poſſible to touch upon this queſtion without adverting to the recent meetings which have taken place, in the metropolis and its vicinity, for the avowed purpoſe of recommending it to the ſerious conſideration of parliament. Such recommendations, if wholly unconnected with objects of a different nature, would have been, at leaſt, harmleſs and inoffenſive; but, in the city, they were rendered the inſtruments of party, and the vehicles of falſhood. In the courſe of the debate in the Common Hall, the ſufferings of the poor (which, Heaven knows, are ſufficiently ſevere, though not more ſo than thoſe of the middle claſſes of ſociety) were greatly exaggerated; and either the perſon who moved or the perſon who ſeconded the queſtion had the effrontery to declare, (if the printed accounts of their ſpeeches are to be credited) that thirty people had actually died through want, in Spital Fields. Now we have taken ſome pains to aſcertain this fact, by the moſt diligent enquiries throughout that populous diſtrict, of the principal inhabitants as well as of the pariſh officers, and we are enabled to aſſert, that this raſh declaration had not the ſmalleſt foundation in truth. But there is a certain deſcription of orators who ſeem deſirous of arrogating to themſelves excluſively the *licentia mentiendi*; and, when we have ſtated that the perſons who moved and ſeconded the queſtion in Guildhall are both Methodiſt-teachers, the one formerly an itinerant preacher, the other actually a preacher, either itinerant or ſtationary, we ſhall leave our readers to gueſs to what deſcription of men we allude. One of theſe individuals, though affecting an extreme diſinclination to fix the cauſe of the alledged ſcarcity of corn, has no ſcruple, wherever he goes, to aſcribe it, moſt falſely, to the war. That there were many well meaning men who voted for the petition, cannot be doubted, but the ſpirit which actuated the majority of the Common Hall, (and which ever will actuate that democratic compound of folly and aſſurance) was manifeſted in their reſolution not to preſent the petition unleſs the King would receive it on his Throne. They well knew that he would not receive it there, and they hoped, no doubt, to be able, by his Majeſty's refuſal, to make the credulous populace believe that he was careleſs about the relief of his people. Their malice, however, was defeated; the trick was too groſs to impoſe even on the moſt ignorant; and the nation ſoon learnt that their gracious Sovereign, who ever watches over the welfare and happineſs of his ſubjects, with a ſolicitude truly paternal, had actually anticipated the meaſure propoſed, and had already given orders to aſſemble his parliament.

A body of the patriotic conſtituents of Mr. TIERNEY, in the Borough of Southwark, converting a public veſtry into a Jacobin club, and thereby expoſing themſelves to an indictment under the act for the ſuppreſſion

ſuppreſſion of ſeditious meetings, have exceeded in violence the moſt violent of the declaimers at the Common Hall. In the long ſtring of reſolutions which they have publiſhed, it is difficult to decide whether their ignorance or their profligacy be moſt conſpicuous. They contain nearly as many falſehoods as aſſertions. Aſſuming to themſelves an eſſential part of the Royal prerogative, they have RESOLVED *to accelerate the return of peace*; boldly aſcribing the dearneſs of proviſion to the war, they thence take an opportunity to brand that war as the ſource of every evil; and to ſtigmatize as enemies to their country all thoſe who will not, forſooth! concur with their ſagacious opinions and ſecond their laudable efforts!—There is an impudent ſneer at the King in one of the reſolutions which cannot be read without indignation by any honeſt man, and which nothing but the black heart of a Jacobin could engender. Here again the *Methodiſts* were particularly active, and the firſt name on the committee, appointed by this choſen band of *patriots*, is that of a man, whoſe portrait was admirably drawn by Mr. GARROW, at the laſt *Surry* Aſſizes, and for which an apt compariſon might be found in the pages of Paradiſe Loſt! The veſtry, however, it muſt he acknowledged, took the moſt efficacious means for preventing a famine, by reſolving *wholly to abſtain from* ſome, and *totally to diſuſe*, other neceſſary articles of conſumption!

But while, with every true friend to the country, we ſtrongly reprobate ſuch meetings as theſe, we moſt deeply deplore and moſt fervently deprecate, the fatal conſequences which muſt reſult from a continuance of the preſent high price of proviſions. Callous, indeed, muſt be that heart, which feels not for the calamities of its fellow-creatures, and truly depraved muſt that mind be which harbours not an eager deſire to relieve them. We rely, however, with confidence, on the vigilance of Government, and the wiſdom of Parliament; we truſt they will inveſtigate both the remote and immediate cauſes of this alarming evil; and we are convinced that they will adopt every practicable meaſure as well for lightening, as for removing, the burden.

TO CORRESPONDENTS.

WE have to acknowledge our obligations to various Correſpondents for a variety of intereſting communications, which the length of ſeveral important articles, in the preſent Number, has reduced us to the neceſſity of poſtponing. We hope to inſert moſt of them in our next, when any which we may be obliged to poſtpone, to a ſubſequent Number, ſhall be more particularly acknowledged.

TO OUR READERS.

WE have received from a valuable Correſpondent ſome account of the Life of the late Mr. JONES; and a highly reſpected friend has favoured us with a portrait, which is deemed a good likeneſs of the venerable Miniſter of *Neyland*. The portrait has been put into the hands of an eminent engraver, who has engaged to finiſh the plate by the middle of December, ſo that it will appear, prefixed to the account of Mr. Jones's Life, in our number for that month, which will be publiſhed on the firſt of January.